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MOST REVEREND FRANCIS P. CARROLL, D.D.

Bishop of Calgary

DEDICATION TO BISHOP CARROLL

On February 19th of this year, the Most Reverend Francis Patrick Carroll celebrated the silver jubilee of his consecration as Bishop of Calgary. Present at the celebrations were many Bishops, priests and citizens of the Diocese who came to pay tribute to his Excellency on this memorable occasion. Those who were unable to be present at the ceremonies sent messages of congratulation; among these was a letter from His Holiness Pope John XXIII.

Under the guidance of Bishop Carroll, the diocese has experienced considerable growth in many ways. The Catholic population has increased from 35,000 to 75,000; there has been a notable increase in vocations, and many churches and separate schools have been erected during the last 25 years. These and many other facts testify to his zeal and devotion which have prompted him to strive so earnestly to further the Kingdom of Christ among the flock entrusted to his care.

Bishop Carroll was ordained on June 2, 1917, after having completed his studies at St. Augustine's Seminary. Later he spent a year studying Sacred Scripture in Palestine and upon his return became Professor of Sacred Scripture at St. Augustine's Seminary, and eventually Rector of the Seminary. Upon the death of Archbishop McNeil, he became administrator of the Archdiocese of Toronto until the arrival of Archbishop (now Cardinal) McGuigan. On December 19, 1935, he was named Bishop of Calgary and was consecrated on February 19, 1936.

It is our sincere wish in this His Silver Jubilee year and the years to come, that Christ the Divine Shepherd may grant to him an abundance of blessings to carry out his labors among the people of Southern Alberta. With these prayerful best wishes we dedicate this issue of the Vox Ovium to The Most Reverend Francis Patrick Carroll, Bishop of Calgary.



MOST REVEREND J. H. MacDONALD, D.D., LL.D.
Assistant at the Pontifical Throne
Archbishop of Edmonton



MOST REVEREND A. JORDAN, O.M.I., D.D.
Titular Archbishop of Silio
Coadjutor Archbishop of Edmonton



ST. JOSEPH'S SEMINARY

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V O X O V I U M

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PROSPECTUS

AIMS AND IDEALS

Saint Joseph's Seminary has as its goal to develop in young men aspiring to the priesthood those qualities of soul, mind and body required for a truly apostolic life.

DESCRIPTION

The Seminary was established in Edmonton in 1927 by the late Archbishop O'Leary and since that time over 200 priests of both Greek and Latin rites have been ordained, at the end of their stay in the Seminary, to care for souls in Western Canada.

The new Seminary, opened in 1957, is ideally located in a quiet and picturesque countryside within the limits of the historic town of Saint Albert, a few miles north of the city of Edmonton. The buildings, centrally heated and of fireproof brick and steel construction, combine simplicity of design with a maximum of practicality. Capable of comfortably accommodating 120 students, the Seminary is interested in attracting a considerably larger enrolment than was possible in past years.

Senior students are provided with private and junior students with semi-private rooms, plainly furnished and equipped with hot and cold running water. One hundred and twenty acres of rich wooded farm land give Seminarians unexcelled opportunities for healthful exercise. Outdoor sports include baseball, football, hockey and tennis. A gymnasium, also serving as an auditorium, provides for basketball, badminton, volleyball, and other indoor sports.

The modern kitchen is ably directed by the Sisters —*Les Filles de Jésus*—under whose painstaking supervision the highest degree of efficiency is always maintained.

FACULTY

The Faculty is composed of qualified Diocesan priests appointed by the Archbishop of Edmonton.

STUDIES

Applicants for admission into the **Philosophy** course must have successfully completed Grade XII (including Latin), or its equivalent in some recognized College. The Philosophy studies normally extend over a period of three years. The introductory year may be omitted in special cases, for reasons left to the discretion of the Seminary authorities.

First Year Philosophy: Emphasis on languages — English, French and Latin; Logic; Introduction to Philosophy; Sociology; Apologetics; Elocution; Chant.

Second and Third Year: Two-year cycle course comprising Metaphysics and Ethics one year, Psychology, Cosmology, Theodicy and History of Philosophy the next; English; French; Latin; Introduction to Sacred Scripture; Elocution; Chant.

Those seeking entrance into the **Theology** course must have successfully completed their Philosophy studies in a recognized Catholic institution.

First Year Theology: Basic Dogma; Fundamental Moral; General Principles of Canon Law; Sacred Scripture (cycle course); Ecclesiastical History (cycle course); Liturgy; Catechetics; Homiletics; French; Chant.

Second and Third Year: Cycle course in Dogma, Moral, Canon Law, Scripture, Ecclesiastical History, Ascetics and Liturgy; Catechetics; Homiletics; French; Chant.

Fourth Year: Cycle course in Dogma, Canon Law, and Scripture; *De Matrimonio*; *De sexto et nono*; Pastoral Theology; Special Liturgy; Homiletics.

Other opportunities to foster the zeal and piety of the students as well as help them prepare for their pastoral life are offered by various societies and study groups: Missionary, Social Action, Rural Life, Oriental Rites, Drama, etc. Students of Theology obtain practical experience in the teaching of Religion to pupils of local Separate Schools.

ENROLMENT

The Seminary opens during the second week in September each year.

Each student must have authorization from his Ordinary to enter the Seminary.

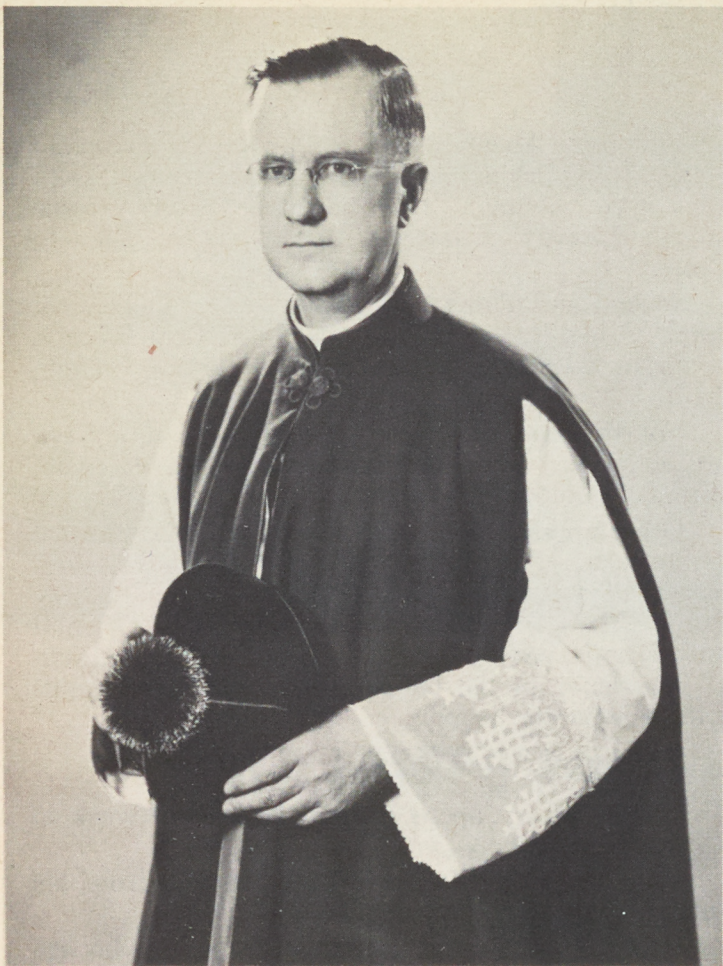
Canon Law prescribes that only those who are of legitimate birth and whose character and dispositions justify the hope that they will always faithfully serve the Church are to be admitted to the Seminary (Canon 1363).

On entrance to the Seminary, each Seminarian must present to the Rector the following certificates: (1) of legitimate birth and of baptism; (2) of confirmation; (3) of good conduct, from his parish priest, and from the directors of the educational institutions that he has attended prior to entering the Seminary; (4) of standing in the studies already completed and in the examinations passed; (5) of normal good health, from a conscientious physician; (6) of Orders, if he has received any.

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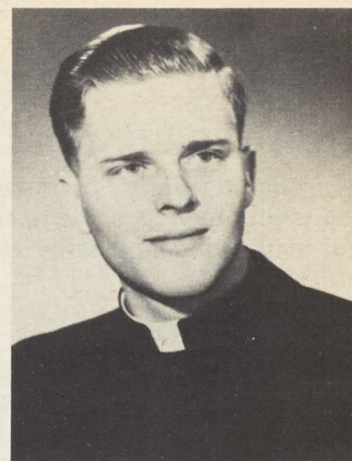
Before entering the Seminary, each student should have a cassock, cincture, biretta, supply of clerical collars, two plain surplices (without lace or embroidery), as well as other necessary articles of clothing, such as bathrobe, towels, etc. Each student should provide himself with a black suit, hat, tie, and rubber-heeled shoes. Clothing suitable for sports is also necessary, as all students are required to take part in athletic activities.

Books for class and other purposes may be purchased at the Seminary, but students are advised to bring with them whatever books they may find helpful in their Seminary studies.

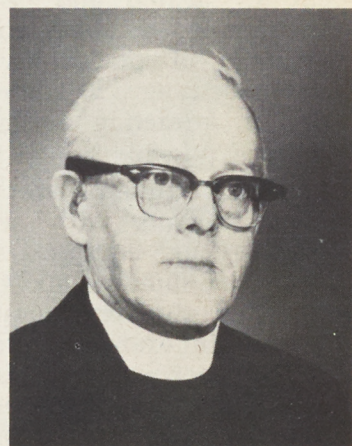


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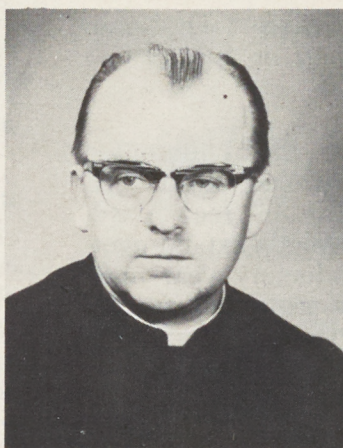
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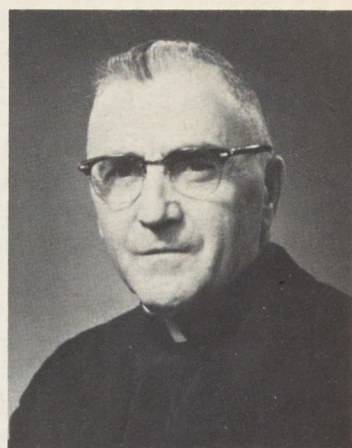
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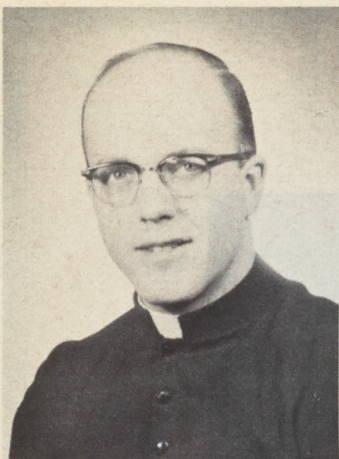
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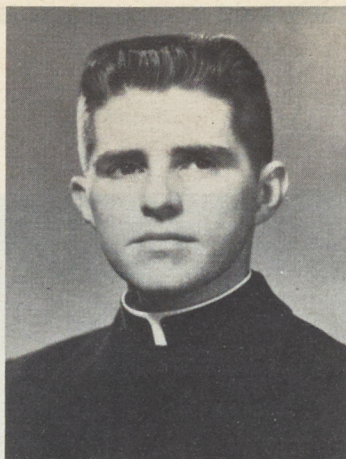
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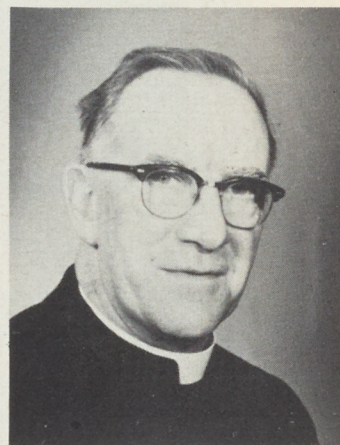


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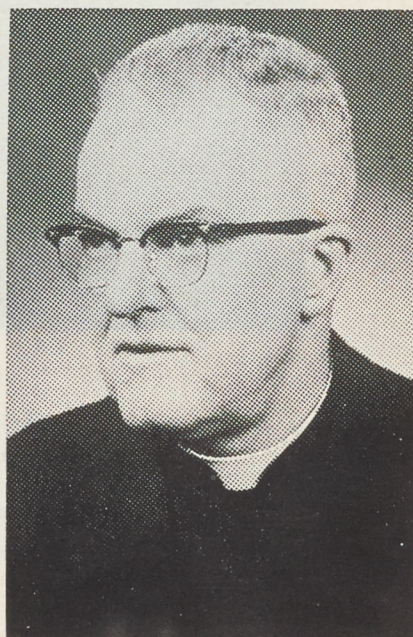
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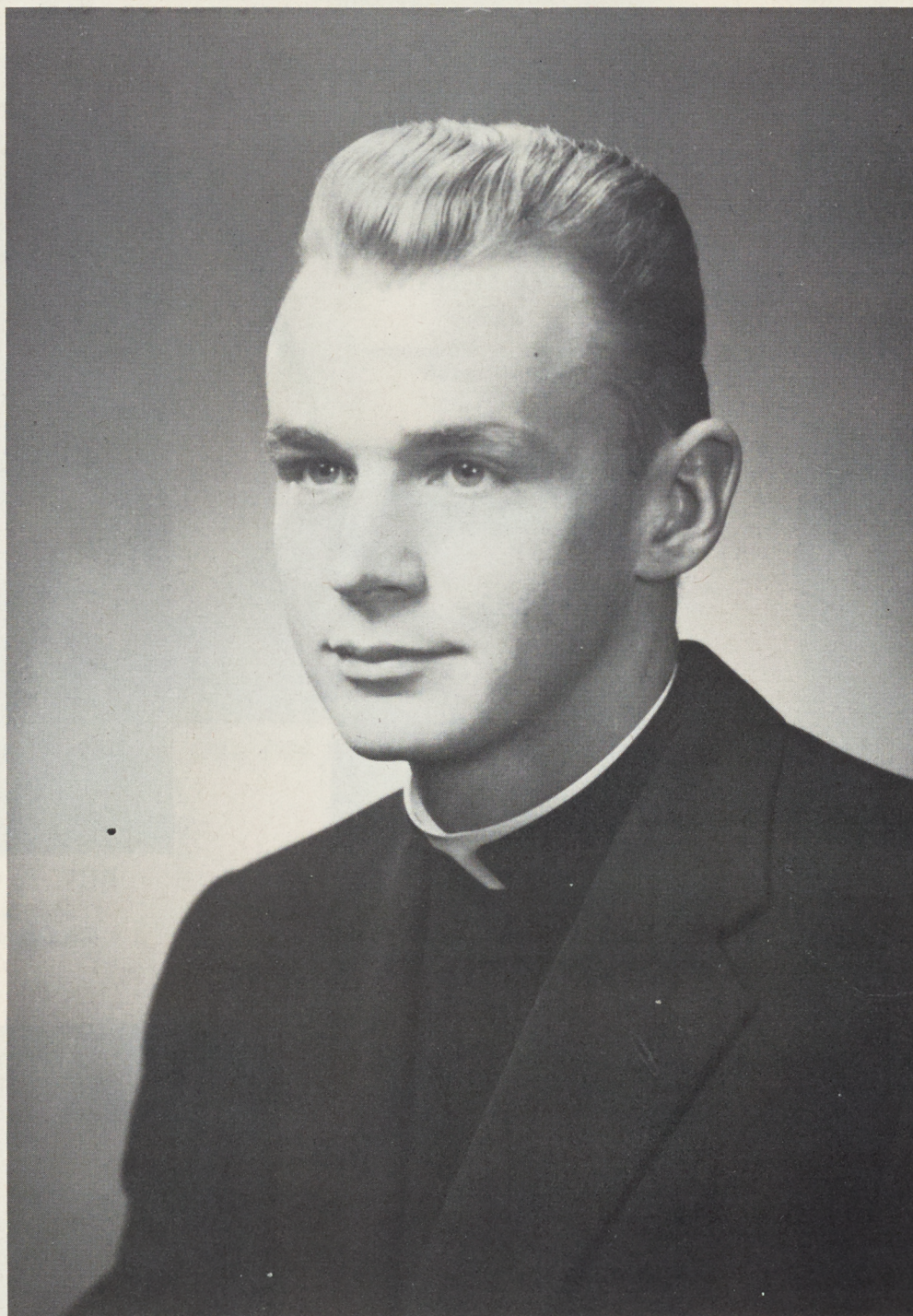


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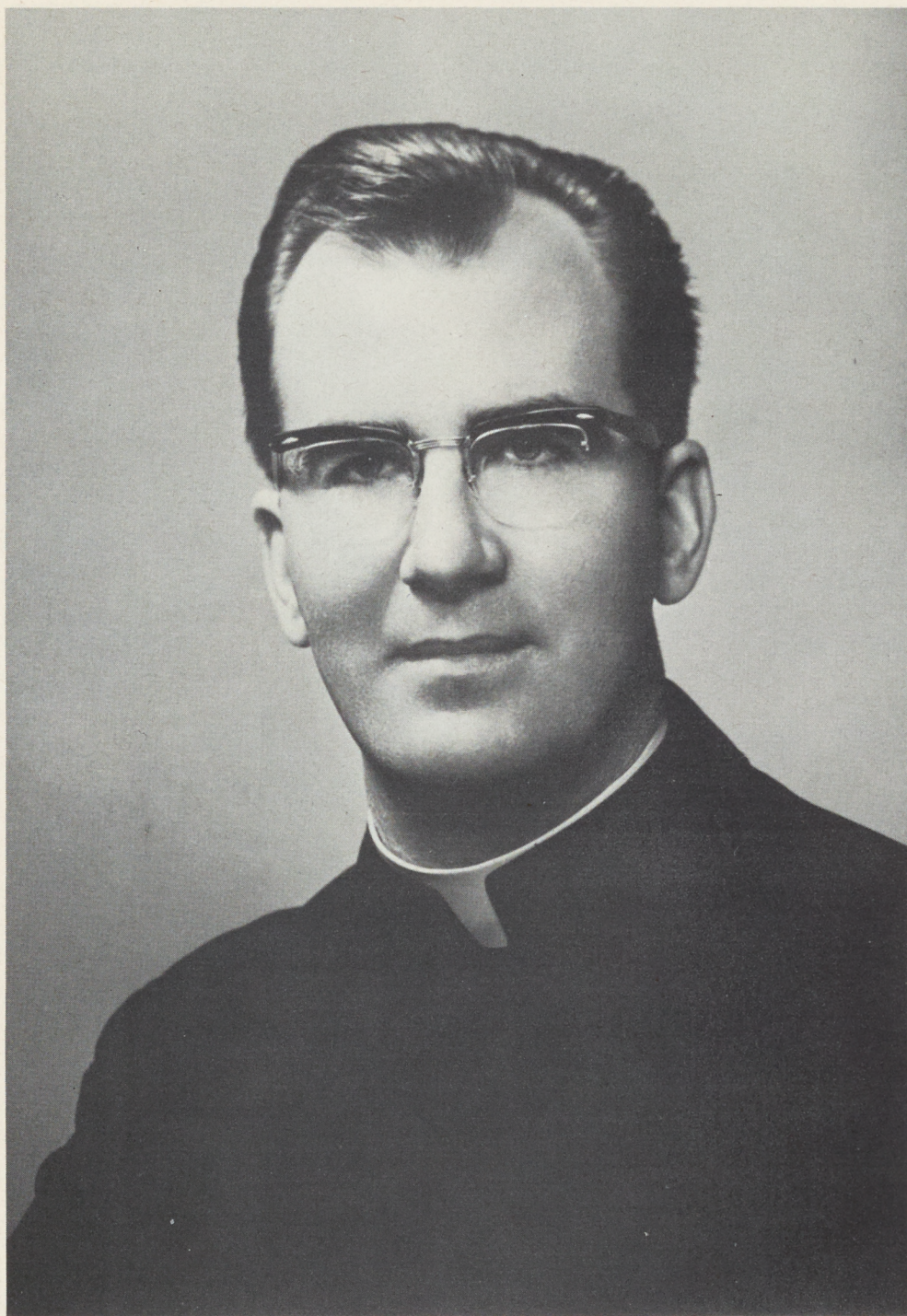
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VICE-RECTOR
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Theology and Latin

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REV. JOHN A. BASTIGAL

The son of Mr. and Mrs. J. Bastigal, Calgary
Ordained by Most Rev. F. P. Carroll, May 27th, 1961
St. Mary's Cathedral, Calgary
First Solemn Mass Trinity Sunday, May 28th, 1961



REV. PAUL COUTU

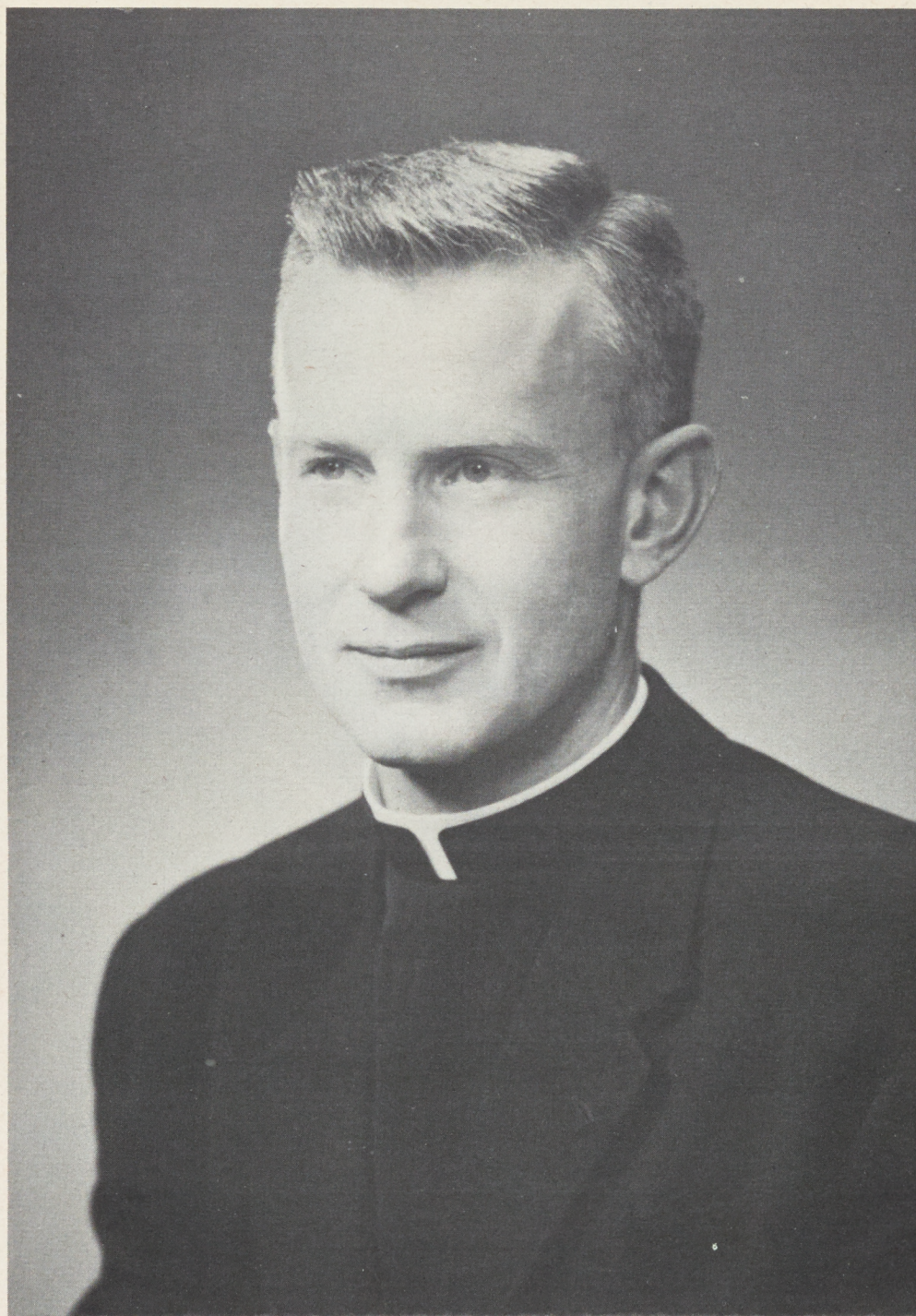
"Voluntas Dei"

The son of Mr. and Mrs. Joseph Coutu of Holtyre, Ontario

Ordained by the Most Rev. Henri Routhier, O.M.I., April 16th, 1961

Sanctuary of Our Lady of La Salette, Trois-Rivieres, Que.

First Solemn High Mass April 23rd, 1961, at St. Lawrence Church, Ramore, Ont.



REV. MANVILLE J. FLYNN

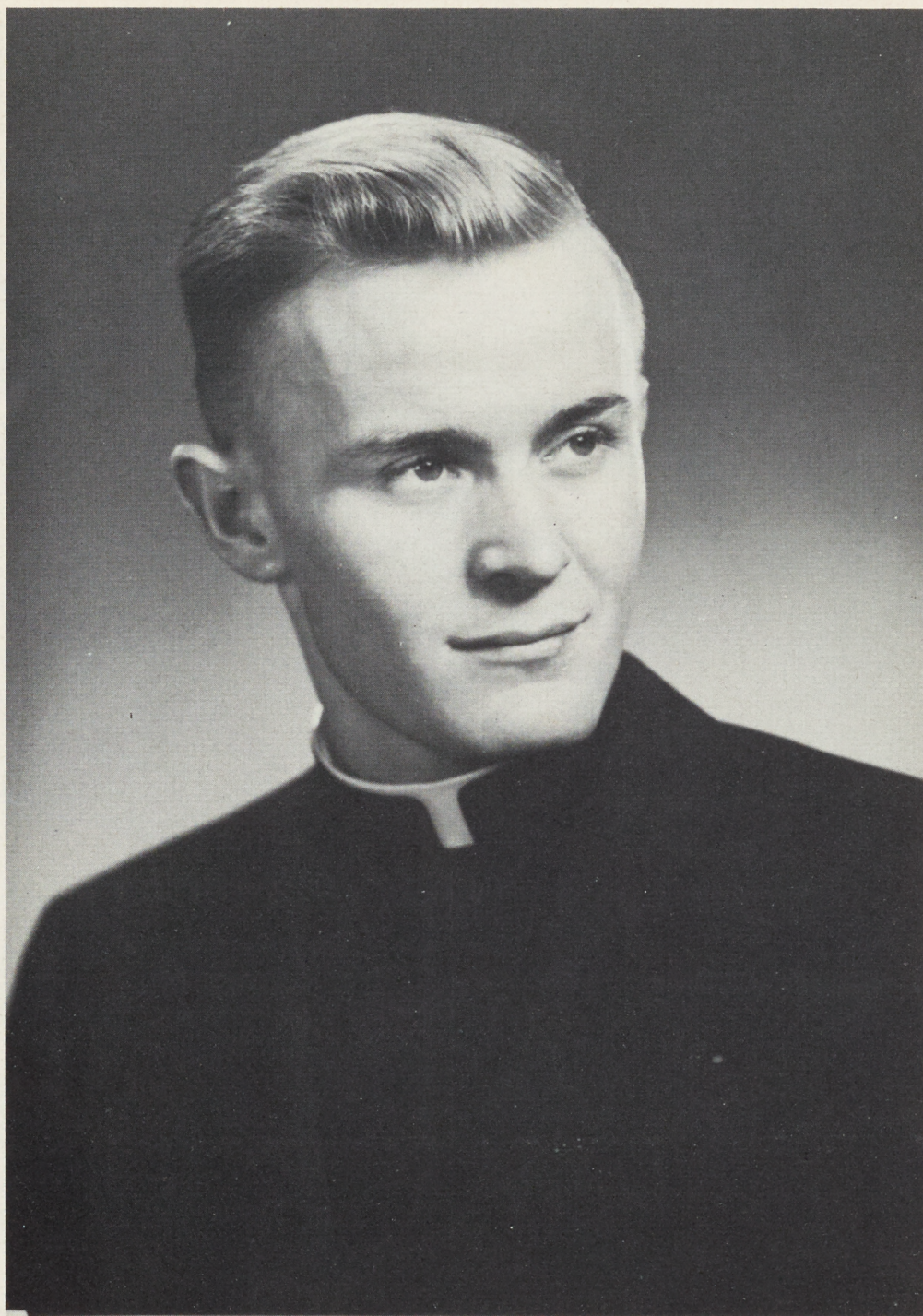
The son of Mr. and Mrs. Michael Flynn of Our Lady of Sorrows Parish,
Vancouver, B.C.

Ordained to the priesthood on May 27th, 1961, by

His Excellency Wilfrid E. Doyle, J.C.D., D.D.,

Bishop of Nelson at Our Lady of Sorrows

First Solemn Mass May 28th, 1961 at Our Lady of Sorrows



REV. LEONARD A. GARTNER

The son of Mr. Adolph Gartner of Edmonton, and the late Mrs. Anna Gartner

Ordained by the Most Rev. A. Jordan, O.M.I., D.D. May 28th, 1961

Our Lady of the Prairies Church, Daysland, Alberta

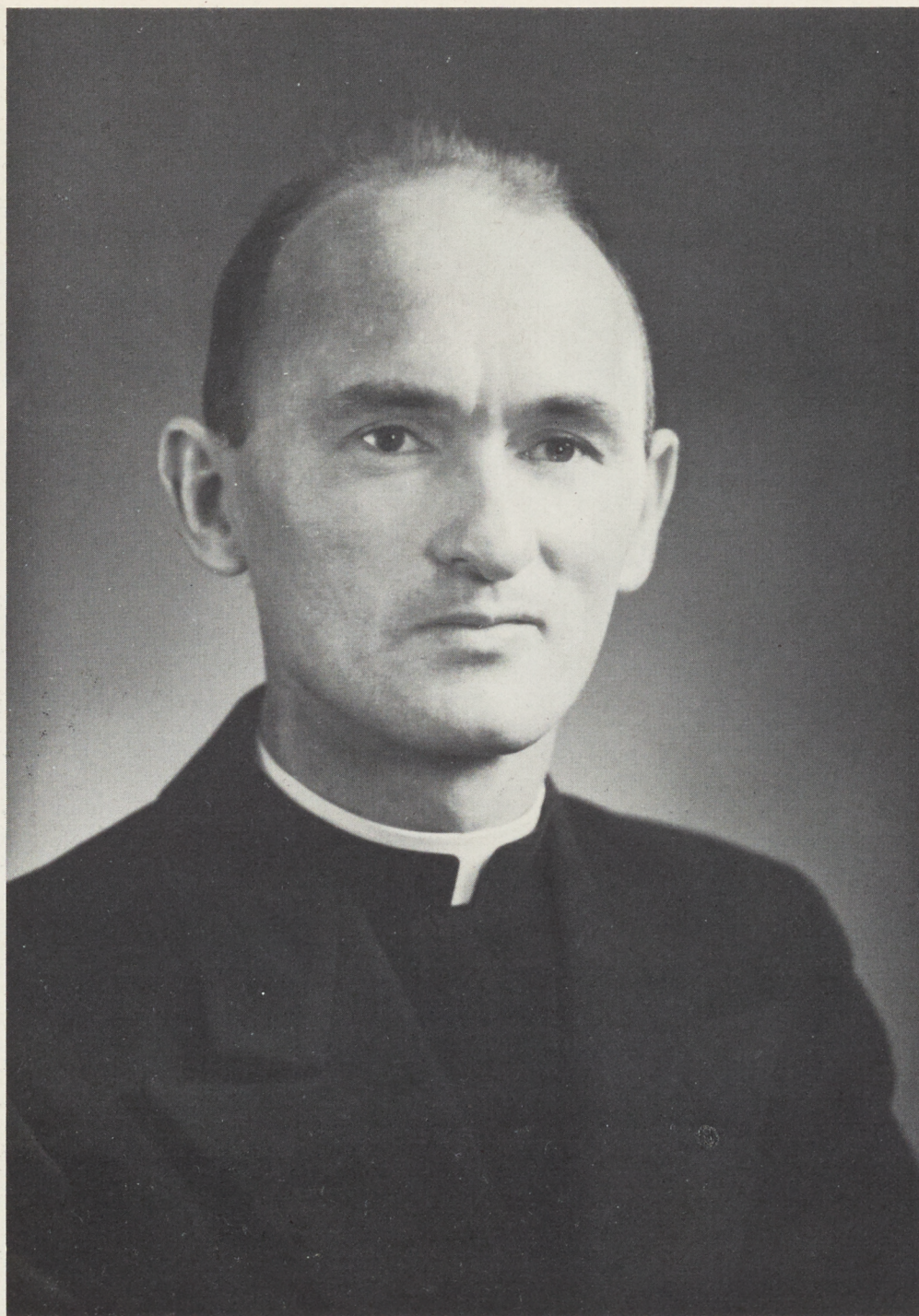
First Solemn Mass Feast of Corpus Christi, June 1st, 1961

St. Peter's Church, Cosine, Sask.



REV. STEPHEN A. GYORKOS

The son of Mr. and Mrs. S. Gyorkos, Medicine Hat
Ordained by Most Rev. F. P. Carroll, May 27th, 1961
St. Mary's Cathedral, Calgary
First Solemn Mass Trinity Sunday, May 28th, 1961



REV. WILLIAM E. HILL

The son of Mr. and Mrs. William Hill of Koksilah, B.C.
Ordained by Most Rev. James M. Hill, D.D., May 27th, 1961, St. Edward's Church,
Duncan, B.C.
First Solemn Mass Trinity Sunday, May 28th, 1961, Duncan, B.C.



REV. C. MICHAEL McCAFFERY

The son of Dr. and Mrs. Hugh Michael McCaffery, Edmonton, Alberta



REV. DONALD L. ROBERTS

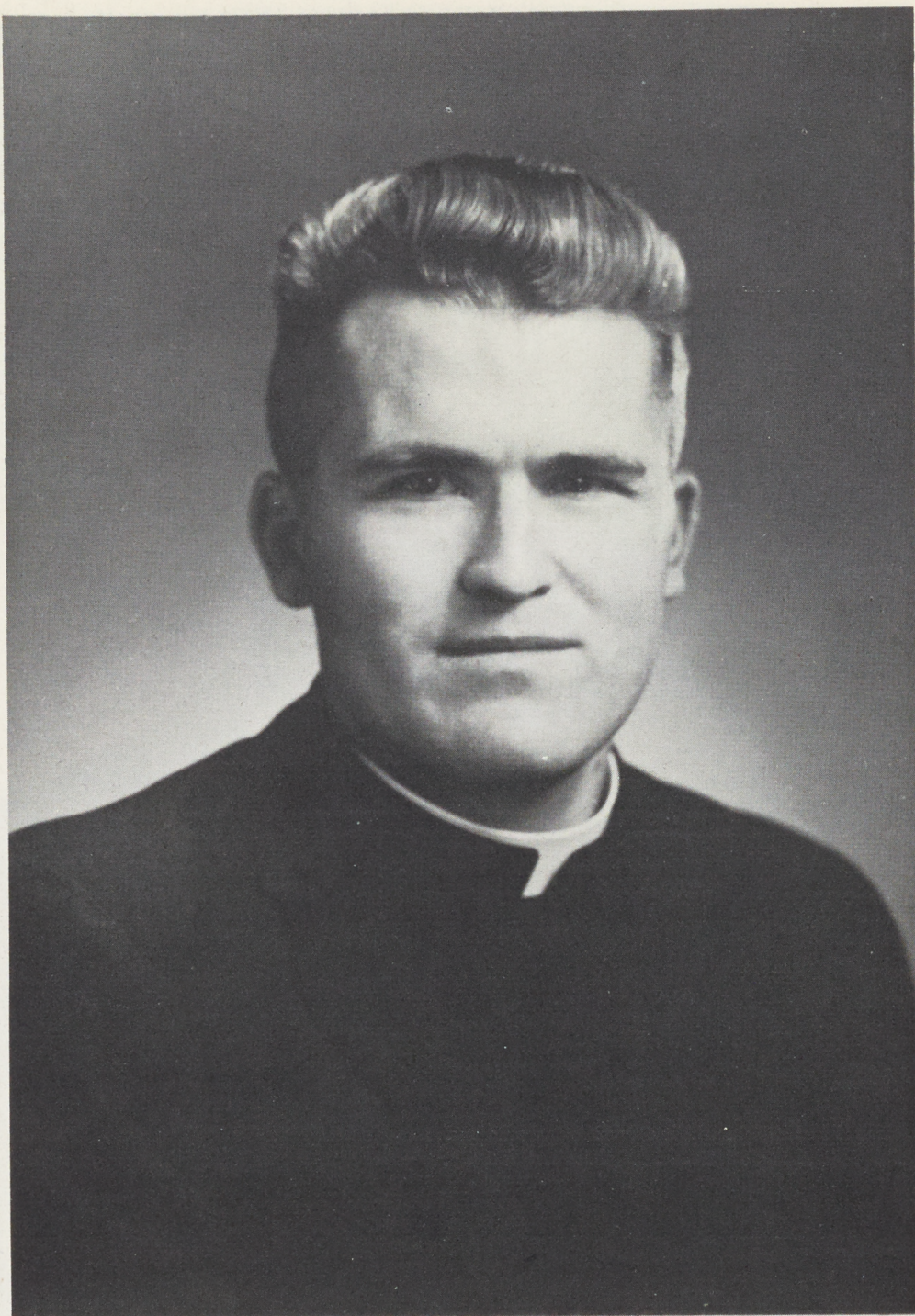
The son of Mrs. M. E. Roberts and the late George Roberts

Ordained by the Most Rev. F. P. Carroll, May 27th, 1961

St. Mary's Cathedral, Calgary

First Solemn Mass Trinity Sunday at St. Joseph's Church, Calgary

May 28th, 1961



REV. DONALD J. SCOTT

The son of Mr. and Mrs. W. James Scott, Calgary, Alberta

Ordained by Most Rev. F. P. Carroll, D.D., May 27th, 1961

St. Mary's Cathedral, Calgary

First Solemn Mass Trinity Sunday May 28th, 1961

at Sacred Heart Church, Calgary



REV. WILLIAM H. A. TRIENEKENS

The son of Mrs. L. Trienekens and the late Bernard Trienekens
of Boekel, Holland

Ordained by Most Rev. F. P. Carroll, D.D., May 27th, 1961
St. Mary's Cathedral, Calgary, Alberta

First Solemn High Mass, Trinity Sunday, May 28th, 1961
in St. John's Church, Calgary

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"We have not here a lasting city." Heb. XIII, 14.

"THE CYPRESS"

She as a Cypress stands
Raising arms in desire of
Sight.
Softening streams of ageing sands
Feed thirsty roots on
Light.

Greening waters, blueing skies
Cry out in testament of
Solitude.
Pervading warmth brightens
inward eyes
Aglow with Love in God's
Beatitude.

Always alone the Cypress stands
Sprouting forth the ancient Jesse's
Rod;
Willing naught to fill her hands
Save fruitful adoration of her
God.

THE LAITY AND THE CHURCH

"I rejoice now in the sufferings I bear for your sake, and what is lacking of the sufferings of Christ, I will fill up in my flesh for His Body, which is the Church."
(Col. 1: 4)

Today, lay people always think of themselves as belonging to the Church, but when they realize that they are the Church, they become active members of this body; they become, in a word, lay apostles. When they become aware of this tremendous fact, that Christ lives in them, the impact should be enough to change their lives, to make them sincere and devout members of the Mystical Body, but unfortunately this does not always happen. Christ gives to lay people much help by His graces, to enable them to come closer to this realization which they should strive to achieve. When lay people come to realize that **they are related to Christ**, as He is the Head of the Body and they are members of His Body, the Church, that He is always with them, in their work and play, the impact of these ideas along with the discovery of this doctrine opens up a vast field for lay apostles. They begin to see that Christ is using them as instruments in filling up what is wanting in His Passion.

They are also related to all the members of the Body, as they are all one in Jesus Christ their Head. The membership of the Mystical Body extends to all the members of the Church. They are from every walk of life. They are those who have lived a good life and who have achieved heaven, being united to our Lord in His glory; those suffering in purgatory, being purified so as to enter heaven, and the faithful on earth, who are struggling toward Eternal life, working out their redemption with Christ, being united to Him by faith and grace.

The people of the Church are not only individuals, but parts, members of a real body. As members of the Church they must pray for one another, since they are members one of another. Just as a head cannot do without arms, or arms without hands, the same applies to the members of the Church as they need Christ to direct and guide them because He is their Head and support. We see that the laity is the Church, and that it needs its members to remind us that we must continually pray for the fallen ones, for those also who are not yet members, because of the directive of our Lord: "Go therefore and make disciples of all nations." Matt. 28, 19).

The laity must undergo a formation through action as they have a special role to play in society. Lay people cannot leave their environment to receive this training, but they must be trained where they are. The citizen of the state is also a citizen of God, even though not on the same level. Always and everywhere man is a social being, with a need for others. He needs education to bring out his potentialities, he needs friends, he needs neighbours to enable him to lead a full life. Herein lies the laity's field of action. A member of today's laity trained in Catholic Action should realize that he has a very important task to fulfill in this world. By trying to make the world a better place to live in, he makes it easier for others and for those who come after him, to achieve their sanctification, and to fulfill the part God intended them to fulfill in His plan.

All members of a Catholic community must realize their duty, their obligation in this respect. They cannot place the work to be done upon a few select members, but they must all share the burden, for the Church has a Divine mission: to teach one and all, to help the uneducated, irrespective of race, color, or creed, to take an active part in community and social life, all the while projecting Christ in every undertaking. Catholics endowed with the Sacraments realize that the Church is an organism, a whole, and unless all its members are functioning it loses its vitality. Such people as journalists, laborers or businessmen verify by their actions that the Church is not only a mere association of worshippers, but that She is a vital principle of human activity.

Today, with the rapid technological and sociological changes, plus the population explosion, the priest and the hierarchy find themselves limited to a great extent in some fields, which formerly they could effectively supervise. Thus there is a pressing need for lay leaders, within the realm of the Church. The lack of priestly vocations should give the laity a clearer awareness of the impending difficulties encountered by our clergy. The Holy Spirit, in order to lead men to God, uses the lay apostolate as a complementary means to help the clergy fulfill their Divine Mission.

The laity are asked to undertake voluntary and gratuitous service. Of course, the training of lay leaders in all spheres takes years, and when they have been trained, there is also the danger that they might become engrossed in other preoccupations, leaving the priest to recruit new candidates. But if they are truly socially-minded, they will respond with a virile awareness of their responsibility. Catholic Action depends on the extent of charity, zeal and generosity of its members, including of course the ultimate determinant, to form the **Other Christ**. Catholic couples must lead lives conducive to Christianity, Catholic workers must also lead Christian lives, and Catholic politicians must endeavour to formulate Christian-inspired policies.

To take his place in society today, a Catholic must be educated and must exercise his influence in institutions dedicated to welfare work or social service. He should also enter some form of community life whether it be the Christian Family Movement, or a youth movement such as the Young Christian Workers. Again people could be brought together in service committees; these committees could eventually be drawn together into a Catholic council on working life. These committees could specialize in meet-

ing the imminent problems of our time in the different occupations and professions. Today man, as a social being, needs co-operation, where mutual dependence and oneness can be experienced without falling back on large-scale governmental or big-business organization. Social action cannot and should not be regarded as work for the few, for the radical or the visionary, but it must become a universal concept embracing everyone working for the common good.

Getting down to practical terms, lay people must realize that groups such as the Christian Family Movement or the Young Christian Workers cannot alone solve the broad problems of society today, but a solution can be found when the members of such societies extend themselves into the broader community and make their presence felt. They can help to remedy many problems by voicing their opinions, by spreading their ideas of Christian morals and philosophy to others. All forms of society and institutions can be endowed with Christian principles; it is up to the Catholic laity to spread these principles.

Catholics of every occupation in life must always keep this main objective in view, which is the basis of Catholic social action, that is, the love of God and the love of neighbour. Christ wishes His creatures to live in a world where they can flourish both as human beings and as sons of God. The laity as modern-day apostles should strive for a better knowledge of this doctrine, so that they can come closer to Saint Paul's assertion: "It is no longer I that live, but Christ lives in me." (Gal., 2, 20.)

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THE SOUL OF THE MYSTICAL BODY

"As Christ is the Head of the Mystical Body, so is the Holy Spirit her soul."

Pope Leo XIII

The Church is the Mystical Body of Christ: every Catholic is a member of this body. We call the Church the Body of Christ because it is He who is constituted as her Head, it is He who founded and redeemed her, and it is He who gives her His constant support. We must not identify this Body of Christ with His **physical** body. The Body of which we are speaking is **Mystical**.

There is a reason for the use of the word "mystical." It is used to keep us from two errors. The first would be to understand the Church as an ordinary physical body — in which each part is considered only as a part of the whole, no part would be an individual being. The opposite error would be to consider the Church as a moral body, a collection of people with the same aim or purpose. Following this opinion, the Church would be like any other organization, for example, the Boy Scouts. The Body of Christ about which we are speaking is Mystical: it is somewhere between the extremes. Each member is really united to the other, but in such a way that each retains his individual identity.

In a physical body the soul is the principle of life. Without the soul the body is dead. The soul activates the whole body directing and ordering the functions of each part. In this respect the Mystical Body is much like a physical body. It, too, has a soul which serves as a principle of unity and action. This soul is the Holy Spirit.

Our idea of the Holy Spirit is of such importance that perhaps a few words on it would not be out of place. According to Father Danielou (**God and the Ways of Knowing**, p. 161) the Hebrew notion of "spirit" is expressed by the word "ruah," which does not emphasize what we usually mean by "spirit," — something which really is but which we cannot see — rather it expresses the idea of power. "Ruah" is the wind which accompanies a storm. Father Danielou says that the Greeks translated "ruah" with the word "pneuma", — a breath — in this way emphasizing the non-materiality of "spirit." But to him this is a departure from the original Hebrew idea. The French thinker, Simone Weil, in her book **The Need For Roots** (p. 254), credits the Greek word "pneuma" with more than Father Danielou. She writes: "The Greek word, which is translated spirit, means literally fiery breath, breath mingled with fire, and it represented, in antiquity, the notion which science represents today by the word energy."

In the Book of Genesis we read that **the spirit of God was stirring above the waters** (Gen., 1, 2). It was this spirit that brought forth life from the sterile waters of creation. This provides us with an insight into the nature of the Holy Spirit, the Spirit of God: He is the Power of God. Later on in the Old Testament we find that **the spirit of the Lord came upon Samson, and although he had no weapons, he tore the lion in pieces as one tears a kid** (Judges, 14, 6). In the New Testament Mary is told how the Saviour is to be conceived: **The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee: and therefore the Holy One to be born shall be called the Son of God** (Lk., 1, 35).

Christ was born of the Power of God. This Power remained and dwelt with Christ as His Power. When we turn our thoughts to Christ, we should penetrate beyond His humanity, we should see Him as the God-Man. When Christ, the God-Man acts, it is the Power of God which acts.

The Power of God never left Christ from the moment of His conception. In St. Luke's account of the fast and temptations of Jesus, we find this reference to the Holy Spirit: **Now Jesus, full of the Holy Spirit, returned from the Jordan, was led about the desert by the Spirit** (Lk., 4, 1). Christ Himself asserted the source of His Power in his discussion with the Pharisees: **If I cast out devils by the Spirit of God, then the Kingdom of God has come upon you** (Matt., 12, 28). The Spirit of God is the Power of Christ, God and man.

During the Last Supper, Jesus promised this same Spirit to the Apostles when He said that **the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you** (Jn., 14, 26). And later, after He had suffered death and risen, He said to the Eleven: **I send forth upon you the promise of my father. But wait here in the city, until you are clothed with power from on high** (Lk., 24, 49).

Christ's death on the cross was our gain, for by His death Jesus merited for us the right to have this Power dwell in our souls. The right was bought for us by Christ: from the wood of the cross the Spirit of God flows out to our souls. He makes His home within us. We must relate the presence of the Holy Spirit in our souls to His presence in Christ. From Christ, in whom He dwells with no possibility of separation, He comes to us. Here we find the bond of unity between Christ and ourselves: the bond is the Spirit of Christ, the Power of God unites us to Christ, neglecting time and space, in one Mystical Body.

But how does the Spirit of God come to live in us? When we were born, alive to our earthly parents, we were as though still-born to God. In His eyes we were dead and had no part of Him. This was a consequence of original sin. With Baptism, God worked a wonder in our souls much like the wonder of creation. The Power of God stirred over our souls changing them from things without life to God into souls living unto God: our souls came to share His very life. This did not destroy our souls, but rather God poured into them a special gift which lifted them up above the capacity of ordinary human powers, perfecting them. This gift of God is called sanctifying grace. This grace is never found apart from the Power of God. With the gift of grace we received the Gift of the Holy Spirit. The Holy Spirit dwells within us as long as we possess sanctifying grace; if we lose the grace, we lose

THE SOUL OF THE MYSTICAL BODY

the Holy Spirit. Sanctifying grace is our limited share in divinity: with it we become gods, that is, adopted children of God. The Holy Spirit unites all the children together and to their Head from Whom He flows. Baptism is initiation into the Mystical Body of Christ.

Later on in life, we received the Sacrament of Confirmation. This Sacrament was instituted by Christ to increase the Power of God in our souls. We need only read the account of the first reception of Confirmation to visualize the Power which it confers: . . . **suddenly there came a sound from heaven, as of a violent wind blowing . . . And they were all filled with the Holy Spirit . . .** (Acts 2, 2). In Confirmation our bond of unity with Christ was strengthened, the Holy Spirit took up more permanent abode in our souls, and with Him came an increase of sanctifying grace.

We could probe into the implications of the Holy Spirit's presence in our souls by going into a lengthy discussion. Here let us touch upon one point only. With the gift of sanctifying grace, certain habits are immediately formed in our souls by God. These habits are called Faith, Hope and Charity. If we may make a comparison, these habits are like the habit of the smoker. Unless the smoker actually picks up a cigarette to smoke, he isn't much different from any other man. When he smokes, he puts his habit into action. It is by putting our habits of Faith, Hope and Charity into action that we live the life of Christ. Two things are necessary for this: our co-operation and power. The power to act with these habits comes from the Power of God: we receive this power from the Power of God who dwells in us. He gives according to our co-operation and His will.

The Holy Spirit dwells in Christ in an unlimited degree, because of Christ's special character as God-Man. The degree to which He lives in us is always limited, for we remain limited creatures. Our life in Christ is always due to the Power of God, the Holy Spirit.

We members of Christ's Body are in possession of the Power who stirred over the waters of creation. We are in possession of the Power which seized the Prophets of old. We are in possession of the very power of Christ. What dignity is ours! A living body is ceaselessly in action. So are its members. And the Mystical Body is a living body. Let us often consider the prayer which St. Paul includes in his Letter to the Ephesians:

For this reason on bended knees, I beseech the Father from whom every family in heaven and on earth derives its origin, that he may grant you, in keeping with his glorious riches, to be strengthened with the power through the Spirit for the development of your inner selves, and to have Christ dwelling through faith in your hearts, and to be rooted and grounded in love. Thus you will have the power to grasp fully, together with the saints, what is the breadth and length and height and depth (of this mystery), and to know Christ's love which surpasses knowing, in order that you may be perfected and bring to realization God's fullness (Eph., 3, 14-19).

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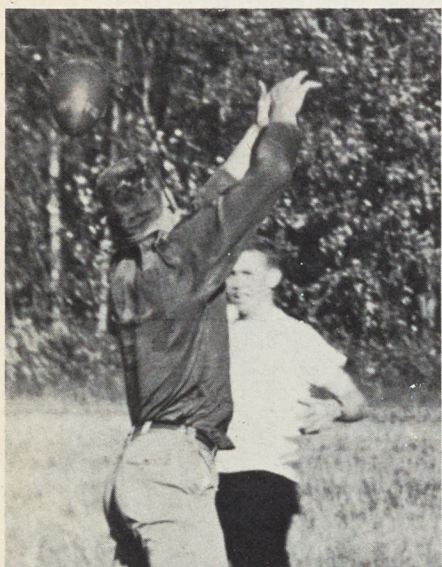
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THE FOURTH YEAR



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Two nineteen hands

The Beginning of "THE FOURTH YEAR"

SEPTEMBER

Wednesday, September 7th, held surprises for everyone. The new men were surprised to find themselves in cassocks, while the old men were surprised to find their own cassocks. However, by six o'clock things were almost down to a low roar and two hours later silence prevailed. The three-day opening retreat was preached by **Father McCarthy, S.J.**

With the retreat over, **Don O'Dwyer**, in order to give everyone a better chance of associating names with faces organized a short program starring the new men. On Sunday afternoon, to help us get into the swing of things, we sang hymns during the blessing on the statues at the Holy Cross cemetery, while **Archbishop MacDonald** performed the ceremonies.

As usual the Old defeated the New in the traditional opening of the football season. The following day classes commenced. We welcomed **Father McManus** and **Father Patsula**. Monday afternoon saw the regular football season get underway with six teams participating. Appointed as the new sacrists for this year were **Jack MacDonald** and **Don Boudreau**.

Brian Magee, the official chauffeur, drove **Archbishop Jordan** down to Castor for Confirmation and the Parish's silver jubilee celebrations. **Remillard** went along as guide. On Sunday, September 18th, **Frank Hayley** gave us a demonstration on how he spent most of his Summer by capably directing the chant for our first Solemn High Mass. New birretas were also an outstanding part of this Mass.

Rev. Scott comes to the conclusion that we need a short instruction course on waiting on tables and he thus proceeds to give us one. Are you sure Don that we should pile the dishes at **this** end?

Larry Bonertz finally arrived and **Rev. Gartner** left. The reason? Harvest leave. Len returned a week later with his face advertising Fire Prevention Week. The man with the beard arrived and some of the more eccentric boys were disappointed when they discovered that he wasn't really a beatnik.

Henry Nowakowski, with sun tan and blisters, returned from his harvest leave saying: "Summer Air Force life was just too soft!" **Jim Collins** claims he worked too hard this Summer and had to take a three-day rest at home. Try the Air Force, Jim! In a football game **Father Patsula** and **Hal Lever** put their heads together and came up with nothing but two bumps resembling footballs. **Bob Carron** left doubts in everyone's mind when he reported in from harvest leave; as to what was harvested, that is . . . judge for yourselves: he was scalped!

On the 27th of this month a squad of potato pickers headed for Seigny's farm and by five o'clock we thought that we had enough spuds to last us for two Winters and enough dirt on ourselves to start our own potato patch. However, all the spuds were not picked and the following day, fall clean-up day, we finished the job as well as the other jobs which were on the agenda. **Rev. Scott** gave us his rendition of *Ite Missa Est*.



Don't believe them but that's what happened

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It went something like this: "Ite-e-e-elison" followed by a genuflection and one colorful blush!

With the construction of the new four-lane highway in front of the Seminary we suffered a little discomfort from the noise and the dust, but **James Lynn** found another difficulty. On returning from the potato field with the small tractor he hit a pile of gravel as he entered the Seminary grounds. Making like a cowboy on a bucking bronc he rode side saddle for a while before he lost the stirrup. Although the tractor ran over him, he got up and caught the beast to shut it off before it stampeded into the woods. Only then did he decide to take a rest. Luckily, he suffered only a few minor cuts and burns. After three days he was up on his feet again and the only sign of his mishap was that his arm was in a sling.

OCTOBER

At the Solemn Mass on the first Sunday of October it looked like the servers had everything mixed up; even the deacon and subdeacon appeared to be sleep-walking. Afterwards it was explained that the ceremonies for Solemn Mass here at the Seminary had been altered. The guest speaker at our C.A. meeting was **Mr. Marcel Lambert**, Member of Parliament. On the ninth of this month we had our first movie, **The**



Don't you dare throw that spud

Bravados, and also our first snowfall: **one inch**. **Rev. Hill** was the first speaker at the C.C.S.M.C. meeting.

We were very pleased and thankful on Thanksgiving Day when both **Bishop Doyle** and **Bishop Routhier** came for supper and granted us a holiday. Some were happy and some were not so happy as we went to dinner one Thursday. The cause was that the Yankees were winning in the final game of the series. After dinner the smiles were reversed as Pittsburgh rallied in the last inning to win the baseball classic.

St. Basil's Society commenced its 1960-61 season with a talk by **Bill Harrigan**. The bump on Father Patsula's head having gone down, he concluded that there wasn't enough running room on the football field. Consequently, with a few volunteers and lumberjack **Bagnall**, he began to lengthen the field. **Doug McCallum**, in an effort to make a goal-line stand, injured his left knee.

More order and respect was the object of a change in our manner of leaving the chapel and refectory. Some of the Theologians attended the Catechetical Conference at St. Joseph's High in Edmonton. October 30th was open house day at the Seminary. There were tours, explanations of courses, colorful displays, a short movie by the Serra Club and to end the day **Archbishop Jordan** celebrated Benediction in our chapel and **Archbishop MacDonald** spoke.

NOVEMBER

We were off to a bad start in November, since **Mr. Crough** had to go to the hospital for an operation, but all were happy to hear that it wasn't anything too serious. Our next C.A. speaker was **Bishop Routhier** who gave his approach to the Catholic School problems in Alberta.

Who says you can't get hurt playing ping-pong? Ask **Barrie Desmond** about his game with slammin' **Paul Coutu**. It's safer to keep your eyes shut in this game. Calgary football fans, after seeing that big red team go down in defeat in the semi-finals, came up with that famous, familiar and annual antediluvian slogan: "Just wait until next year!"

"THE FOURTH YEAR" *Continued*

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Doug McCallum is still on crutches, but Ron Beechinor has come to the conclusion that there is nothing wrong with his knee, but simply that Doug enjoys travelling on the elevator. Mike McCaffery held an election here for the presidency of the U.S.A., with the result that the seminarians' choice was the same as the choice of the American people. Good Luck Mr. Kennedy!

By November 10th the cold weather had arrived and immediately the sports committee were flooding the rink. They were held up this year due to a broken water line and it took Lorn Kelndorfer and his crew four days to repair it. In the meantime, hockey fans and players got in shape for the season ahead on the pond at the back of our property.

Herb Bubar gave us a running commentary on the slides of the Byzantine Mass at the next St. Basil's meeting. The water line repaired, the ice-making crew headed for the rink again and completed their job by November 24th. Saturday was a great day for the Eskimo fans. In honor of the Eskies' win over Winnipeg, the rec hall was dressed in green and gold streamers. One morning Frank Hayley came to Mass with no white collar and his cassock collar rolled under. No, he wasn't asleep or modelling a new habit for summer wear.



Hobby displays during open house



. . . and this is where the St. Paul diocese starts

His excuse was that his boils were giving him a pain in the neck.

On November 24th the hockey season commenced and on the following day, Philosophers' day, the Theologians defeated the **thinkers** in the traditional hockey game. The night before the feast we had a double treat. We saw the Movie, **The Robe** and between the reels the philosophers entertained. Larry Bonertz and Jim Ring stole the show with their rendition of "Bonaparte's Retreat."

Grey Cup day in Canada had finally arrived and the reading room was filled to capacity to watch this sports classic. As the game progressed the Edmonton fans gradually became a yellowish green, watching the green and gold getting nowhere. Wow, and again wow, and a double wow; wow, what a day in the rec hall! The following day was very quiet. Most of the Eastern fans couldn't talk, and the Western fans . . . Well . . . !

DECEMBER

This is usually a joyous month around here since we start it off by singing the Novena to the Immaculate Conception and end it with the Christmas holidays. This year was no exception since everyone was now in good voice.

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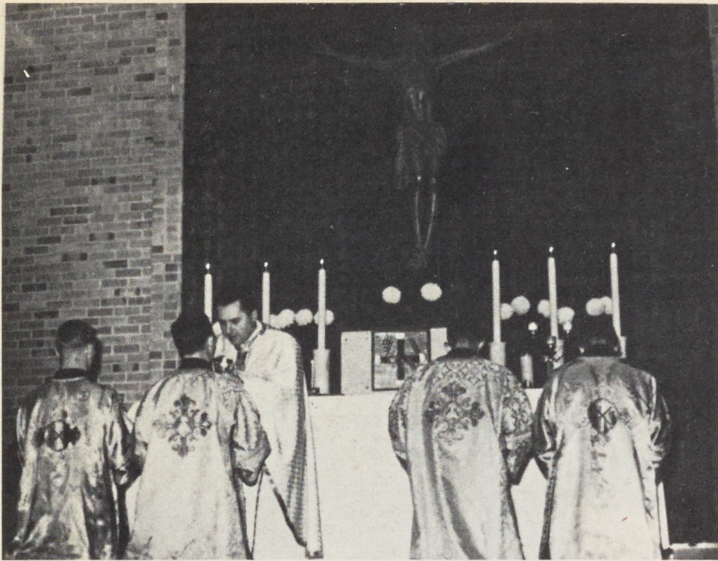
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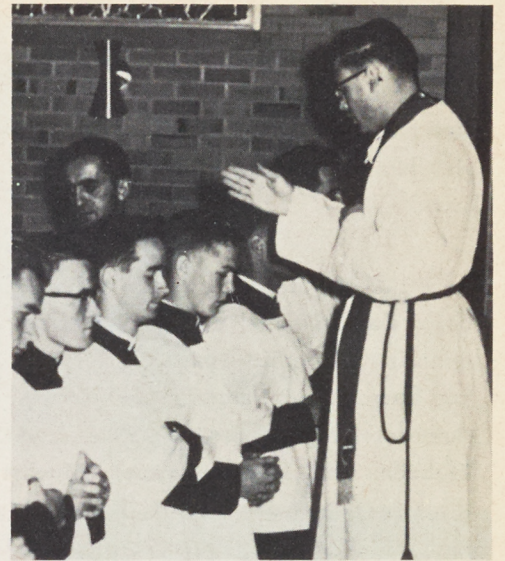
Communion under both species

December the fourth saw the final rehearsal for the fall play and on Monday night, under **Don O'Dwyer's** capable direction, **Lost Utopia** was a huge success. C-league played their first and last game of the year. This event was filled with startling action that had the crowd in tears. The stars of the game were seen by crawling **Jack Hamilton** and twirling **Jimmy O'Connell**. Oh my aching . . . !

A panel discussion was on the agenda for the next C.A. meeting with five distinguished guests as the panel members. St. Anthony's were soundly trounced by the Seminary hockey team, 13-4. **Bishop Routhier** came out to visit us again, but this time he came to ordain **Paul Coutu** a subdeacon and after two weeks Rev. Paul left for Eastern Canada where he got his diaconate. A gentleman from the Red Cross came out and informed us of the need for blood. In response to this request we donated eighty pints. Congratulations men!

Val Merchant proved to us that there is more than one way of losing blood when he found the blue line too much of a hazard, tripped and the consequent cut required seven stitches. **Jim Murphy** left us in the middle of the night to fly home to attend his sick father.

"THE FOURTH YEAR" *Continued*



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Ordinations again this time with **Archbishop Jordan** pontificating and **Manville Flynn** receiving the Major Order of subdiaconate. **Dean Bastigal** was the happy holder of a twenty-nine hand in cribbage. This was in doubles, too. If it were in pinochle I would suspect foul play, but in crib . . . I don't know!

It was beginning to look like Christmas; the bulletin board was decorated with Christmas cards sent by priests and seminarians in other seminaries. Some of these Christmas greetings came from: **Fathers M. Farrell, A. Schoen and J. Shih**, three former professors, as well as from **Rev. Bissonette, Rev. McLellan** and **Messrs. Laizney, Mueller, O'Callaghan** (these three in Rome) and **Messrs. Frizzel, Mahoney, Boily, Piche, Desilets, Robichaud, Piquette, Laroche, Cels and Butter**.

On the eve of December 21st the annual Christmas skits were held. It would appear that the psychological second-year philosophers experienced the best show. December twenty-second finally arrived and by nine in the morning the building was quiet and abandoned.



I'm a tella you, sir. Wow!



J-a-a-a-ck-ie !! . . . Jack?

JANUARY

January the seventh was the last day of our holidays. By six o'clock everyone had returned looking fresh and vigorous with the exception of **Francis Villeneuve** who was in the hospital not quite so refreshed. The following day the last remnants of the Christmas spirit were crushed as the examination list went up. **Harold Cogill**, the bell ringer, was rudely

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These Jesuits have to go

disturbed in his meditation one morning. His immediate reaction rudely disturbed a few others also. That's all right Harold, Friday the thirteenth isn't a day one should get out of bed anyway!

The basketball team won their first game of the season against St. John's College with the score 50-48 and the next day we again came up with another win. This time in hockey against Hobbema. The score? 13-4. Some B-leaguers had difficulty putting on the brakes while playing but **Charlie Copeman** came up with a solution. He simply used his head. **Antoine Tetu** had a few problems of his own during this game. Where, oh, where have my false teeth gone? Where, oh, where did they go? I think he swallowed them.

In an A-league hockey **Jim Floyd** and **Dennis Remillard** made like Custer's last stand. Fortunately Jim was not too seriously injured by the broken stick which lanced his left leg. **Rev. Bill Hill**, like **Val Merchant**, also found the blue line too much of an obstacle. He tripped, and the result was identical: seven stitches.

On January 27th we started writing exams. Do exams affect one while he is on ceremonies? Please consult **Jack Hamilton** about this. He thought it was too cold for holy water at the blessing of the new church at Sherwood Park. **Hank Carmine** also is an authority on this subject as well as an authority on sports, etc., etc.! Love those mixed-up Vespers.



Cut that scene



The Fathers are leaving us?

FEBRUARY

By the fourth of February examinations were over and the Forty Hours devotion was well underway. During this transition period between the first and second terms our time was well spent in prayer, recreation and relaxation. We saw the movie **Good Morning Miss Dove** and on another evening **Father Jakowski**, a Maryknoll Missionary, who was visiting us, entertained us with two more films. The deacons, during this brief intermission also got into the act by forming their own hockey team but the B-league all-stars were too much for the Moscow Sputniks. If you heard noises above your head Thursdays of this month, don't be too alarmed; it was just **Gerald Biollo** making a special tour of the building.

"THE FOURTH YEAR" Continued

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Another save?

The day of the C.C.S.M.C. Bingo had finally arrived and everybody was itching to try their luck. **Jim Ring** was so excited that during dinner he gave us a demonstration on how to divide the meat up evenly. On the floor that is! The irresistible auctioneering of **Lorn Kelndorfer** was one of the reasons why our Mission bingo was the most successful yet. This was quite a feat considering **Father MacKenzie** wasn't here.

Two more outside teams came to play us in both a hockey and a basketball game. We were defeated in both losing the former to St. John's 14 to 4 and at the latter St. Vital's juniors won 56-52.

We celebrated **Bishop Carroll's** 25th episcopal anniversary with a holiday from classes. **Ron Beechinor** was close to heart failure during the first few days of Lent when he made his regular stop at room 208c to awaken the sleeping occupant only to discover the bed made and the room empty. Miracles never cease! **Larry Bonertz** was half cut one day. It really wasn't his fault, but simply the lesser of two evils: a dog tag and leash or a haircut. On February 23rd some of the Calgary seminarians wanted to go home. It seems that



Someone missed the net



This end is all right

Calgary had a foot of snow overnight and these men wanted to go back home to explain to the people there what snow was.

Rev. Flynn was ordained a deacon by **Archbishop Jordan** on February 25th. During one of the light snowfalls which we experienced at the end of this month, **Bob Pape** gave this reply when asked to go for a walk with **Mr. Gauthier**, "Okay, but isn't it too inclement to walk with Clement."

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... for I was hungry and you gave me to eat;
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MARCH

The St. Paul Diocese three-day workshop held here on March the 3rd to 6th was very successful with twenty-one young men attending. The two men responsible for most of the work involved were **Antoine Tetu** and **John LaFrance**.

James O'Connell was the speaker at the March C.C.S.M.C. meeting, furthering our knowledge on Latin America. In the months of October and November **Doug McCallum** and **Len Hagel** respectively also enlightened us on the problems of this continent. March the seventh, Theologians' day, was the occasion on which **Archbishop Jordan** spoke to us and said Mass in our chapel. The night before, the Theologians gave the Philosophers a taste of their own medicine with a skit by the deacons and a "case for the court." Naturally all offenders of philosopher's day were punished.

A-league's top scorer, **Jim Jordan**, demonstrated to all why he owns that title by driving home seven goals in one game. We were happy, and so was **Mike McCaffery**, to hear that he would get two of the Major Orders this Spring and be ordained this Summer.

Our distinguished editor **Mr. Murphy** (and if grey hair is a sign of distinction our editor is certainly distinguished) is demanding that I turn in this diary. Now he is threatening me! ... He has finally got it ... Now he's still threatening me!



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The year is 1990. Earth is being threatened by another world, called **Erif**. **Natas**, the leader of the **Erif** forces, wishes to enslave mankind. **Ruoivas** had the power to thwart this attack from the other world. His brain has been transplanted into **Cilohtac**, and now **Cilohtac** has the power to conquer the evil **Natas**. All **Cilohtac** has to do is put this power into use and mankind will be saved. It is obvious that if he does not use this power he is truly the lowest of men, for he is abandoning all human creatures, leaving them at the mercy of the fiendish enemy.

Now if you spell the above names backwards, other world becomes fire or Hell. **Natas** becomes Satan, **Ruoivas** becomes Saviour, and **Cilohtac** becomes Catholic. Satan is determined to sink all mankind in the mires of sin and misery. But the Saviour, Christ, has the power to stop him, and He has given this power to all Catholics. But if we Catholics don't use this power, we allow the devil to ruin our fellow man, and lead him to an eternity of hate and despair; we become indeed, the lowest of men. Therefore, if we Catholics are to save our world from doom, we must use the power that Christ gave us. Indeed, we have a duty, a strict obligation, to make use of the potentialities we possess. These powers are the sacraments, and particularly the Mass.

When we were born, we were spiritually dead, for the stain of original sin was on our souls. Baptism took away that stain, but it did much more besides. Baptism gave us sanctifying grace, a share in the very life of God Himself. We were incorporated into the Mystical Body of Jesus Christ, and made adopted sons of God. And we were given a share in the Priesthood of Christ. Yes, **you** are a priest! Every baptized Catholic man and woman shares in Christ's Priesthood, not in a figurative way, but in a very real way. Priests, that is, those to whom the term is more commonly applied, share in the same Priesthood, though they share in a much fuller measure than does the layman.

Christ is the Mediator or Priest between God and man. While he was on earth, he offered infinite praise and adoration to God from mankind, and at the same time merited God's gifts for mankind. He accomplished this through the Cross. It was his life's work, and it is your life's work, for Christ has given you the power to carry on these same tasks of giving fitting adoration to God, and of meriting God's graces for yourself and your fellow man. If you fail to carry on Christ's work, you fail all mankind. Naturally you don't want to be a traitor to all men. You want to take up Christ's task. "But how?", you ask. You carry on Christ's work by offering the Mass. "What's that?", you say; "I can't offer Mass!" You surely can, for you are a priest; remember? Only an ordained priest can consecrate, but only a baptized Catholic can offer!

The Mass is a re-presentation or re-offering of the Sacrifice of Calvary. There was only one Crucifixion, but at the Mass we re-offer that Sacrifice to God. You know that there is no time with God; it is an eternal **now**. Therefore, at Mass, Christ's Sacrifice does not occur again; it is simply re-offered. The Mass adds nothing to the Cross. God is no more glorified than He was before and no graces are merited beyond what has already been merited. But the Mass **distributes** the fruits of the Cross. Father Raymond, in his book **You**, says that "what the Mass adds to the Cross, by the power of the Cross, is **the universal expansion of the Cross**." The Sacrifice of Calvary becomes the Sacrifice of mankind, and the glory it gives ascends from mankind. Yes, you can offer infinite praise, adoration, and reparation to God every time you offer Mass.

At Mass then, we offer Christ to God. Now Baptism made us one with Christ, members of His Body; and if we share in Christ's Priesthood through Baptism, we likewise share in His role of victim. In other words, we also offer **ourselves** through, with, and in Christ at Mass. The whole Christ is offered, Head and members.

Every Mass is acceptable to God by reason of the merits of Christ. But that acceptability can vary according to the holiness of those offering and being offered with Him, and thus the fruits distributed can vary. Do you know one reason why the early Christians were so saintly, so filled with spiritual gifts? It was because the Blessed Virgin Mary was still on earth, offering her radiantly holy self in those first Masses. So remember that the Mass distributes the fruits of the Cross, and that the holier we are, the more acceptable the Sacrifice, and the more lavish the graces we receive.

Now, do you see why and how you must carry on Christ's work? You offer glory to God, and you obtain the gifts of God for yourself and your fellow men by offering Mass. And the holier you become, the more fruitful is your Mass!

The Mass is life. You must strive to make your whole life a Mass, and the Mass your life. It is not enough to offer yourself to God in the morning as if it were an isolated action. You must renew that offering throughout the whole day. If that day is a happy one for you, offer it to God; if that day is filled with pain and grief, place it on the paten and hold it out to Him Who gave it to you. In this way you give your all, your entire self, all the time. And by this giving you not only begin to live, but you help to save your fellow man. It is a tremendous challenge to all that is good in you. God is waiting to see if you accept it. Will you let Him down?

THE DAY OF THE MYSTICAL BODY

If the periods of the history of Christ's Church were looked upon from the point of view of the rising and setting of the sun, one could quite truthfully say that a new day has begun in the life of the Mystical Body of Christ. Indeed, it may be said that it is already mid-morning, and the bright, life-giving sun is obstructed only by the generally scattered clouds that mar the serenity of an otherwise deep blue sky. To translate our analogy, let us say that the rays of the sun represent the graces of the Redemption being poured down upon the earth, and giving life to the inhabitants thereof. The clouds then are the hindrances to the receiving of this **light**, that gives **life** to the world.

Although our parallel is inadequate to a great extent, the fact is that today there is a new awakening in the Church: a realizing once again — though it has never really been lost — that Christ died for **all** men, and that it is our duty as members of His Mystical Body, to be instruments in the distribution of these redemptive graces. In other words, we, the members of the Mystical Body, are the modern disciples of our Lord, those to whom Christ has addressed the words: "Go into the whole world and preach the gospel to every creature" (Mk. 16, 15). One might object, saying this is the task of bishops, the successors of the Apostles, and priests, chosen to carry on this work. This is true, but the laity also has a very important role in the spreading of the Gospel in the world, as has been constantly emphasized during the last half-century by each of the Popes successively. From these papal admonitions have arisen such movements as the Lay Apostolate, Secular Institutes, and so forth. Each and all of these aim primarily at the salvation of souls and the restoring of all things in Christ.

Today, in contrast with other periods of Church History, we see the existence of not one mission field, but two: the so-called Foreign Missions, and the Home Missions. We refer to the Home Missions, because today the parish, the basic indispensable unit of the Church, has a tremendous task to face, namely, the true christianization of area in which it located. There was a time when the parish exerted a transforming influence upon the area in which it existed, when the people it formed both religiously and morally carried its life into every facet of society. This time is fast disappearing; indeed, the process of dechristianization and the growing secularism are facts that need very little verification. The expression **Home Missions** is a very accurate one; for as the late Pope Pius XII put it, "the goal of all parish life is that **all** come to know Christ, to love Him, and to serve Him; everything is of value in so far as it furthers this goal . . . The parish is the center of religious life and missionary radiation." (**Papal Letter to Canadian Social Week**, July 1953.) If the present tendencies of dechristianization and secularism are not fought in a given area with all the vigor of the Mystical Body, then the Church in that locality is losing rather than gaining ground. So long as there are souls to be converted, and there is a need of spreading the Gospel, the parish and its members must be missionary in the true sense of the word.

How is this to be done? In short, each priest must be a missionary in carrying to the members of his flock the spirit of Christ that will renew their worship at the altar, and cause them to infuse this spirit into the world, in order to transform society, and unite all peoples in the true Church of Christ. We, priest and people, can no longer retain a backward notion of the parable of the Good Shepherd, busying ourselves with the one sheep safely within the fold, while the other ninety-nine are left to wander, lost in a hostile and dangerous world. We must seek out these lost and strayed sheep, and by the example of our charity bring them back to the one true fold. Above all, we must form a missionary mentality, which is nothing else than the application of Christ's

twofold commandment: "Thou shalt love the Lord thy God with thy whole heart—and thy neighbor as thy self." (Lk. 10, 27). Our neighbor is not only he who belongs to the Church, but the person portrayed by Christ in the parable of the Good Samaritan. Our charity cannot allow us to bypass the man lying by the wayside, as the priest and the levite did; we must bring him into the Church, that inn on the road of humanity, until the Lord comes and pays all with His Redeeming Blood. This means we must have a missionary spirit in conformity with the Gospel, a firm, convincing and friendly inner witness, a dignified spiritual dialogue, corresponding to the present day urgency of saving souls for Christ.

As we said at the beginning, it is already mid-morning in this new day of the Church; all around us we see signs of the day's activity. Among these are the liturgical revival and the retreat movement, which aim at an increase in the worship and spiritual development of the Mystical Body; a lay apostolate that is already showing abundant fruit, and the Ecumenical movement of Church unity, that has done much to improve relations between Christ's Church and Her separated brethren. Yes, the work of the day has begun, and already there is an urgent cry echoing from the vineyard of the Lord for a multitude of workers to reap the harvest of the day. This is not only an appeal for vocations to the religious life; it is an appeal for the fulfilling of the role of each member of the Mystical Body, priest and layman. Christ wills to save souls through men; we are the members of His Body who are to save the souls of our day. When we pray, saying, **Thy will be done**, will we really mean what we say? If so, we must each do our part in the fulfillment of God's will for the salvation of men.

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A MOTHER'S TOUCH

Mary, the mother of God, was chosen by Him, from the very beginning, to play a part in the Redemption of the human race. In order to assume a human body to redeem mankind, Christ needed someone with the qualities of grace and goodness to give Him this body. He needed someone to care for this body until He could care for Himself. He needed a mother. Who would this mother be? God the Father answered this need by choosing a young Jewish maiden named Mary.

To undertake this task Mary was preserved from the results of Adam's fall. She was given the special privilege of preservation from original sin. "The Most Holy Virgin Mary was in the first moment of Her conception by a unique gift of grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Redeemer of mankind, preserved from all stain of original sin." (*Ineffabilis Deus*, December 8, 1854.)

There are some who say that Mary, being a descendant of Adam could not and did not escape from the consequence of original sin. Others believe that She was preserved but did not act as a true human being; that She was an instrument, unable to do anything by herself; that She acted as a hypnotized person, having no control over what She was doing.

Mary chose God's plan freely when She said, **regard me as the humble servant of the Lord and may all that you have said be fulfilled in me** (Luke, 1, 31). She was a true human person, having free will or choice in Her action. Even though Mary received the special exemption from original sin, She freely chose to partake in the work God had planned for Her. In other words Mary said **Fiat or Yes God, you name your wish, I desire to fulfill it**. She could have answered **no** but because of Her great Love for God, Mary proposed to do whatever He wanted of Her. This response, Fiat, given in reply to the question asked of Mary, has made Her the person most beloved by God and man. In response to God's preparation and question, She took upon herself freely to become the loving mother of Christ and of the Mystical Body. "Mary is the Virgin Mother of God and most loving mother of all of us." (Gregory XIV.)

When we read in the Gospels the illustrious story of the life of Christ, we find very clear references to Mary. Have we ever considered these? If we have, we find that Christ who is God-Man never refused His mother anything. Think of the time in the temple when She asked Him to go home with Her and St. Joseph: **then He went down in their company and came to Nazareth, where he was subject to them** (Luke, 2, 51); there is also another instance at the wedding feast at Cana, where He granted that for which She asked, that is, a supply of wine: . . . **"Fill the jars with water," Jesus said to the waiters . . . After tasting the water that had turned into wine . . .** (John, 2, 1-11).

Some will say that Christ was somewhat hesitant in granting Mary's requests. But was he really? No. Although He was God, He complied with Mary's wants. What was Christ preparing, in answering Mary's request? Could we not say that He was preparing Her for the tremendous task He was about to give Her, that of sharing her motherhood? Wasn't Christ hinting to Mary that in future She would receive whatever she sought?

Besides the qualities of womanhood, a true mother needs love, patience and affection. If this be true for human mothers, should it not also be true for our spiritual mother? But Mary is our spiritual mother. And in Her is fullness of grace along with the characteristics of love, affection and kindness.

Christ, having such a Mother, a perfect mother, wanted to share Her with us. In establishing His Church, the Mystical Body, Christ needed for it a mother, someone to love the Church and to be concerned about it. He made Himself the Head, but this was not sufficient. As a human body must have a mother, so Christ's Mystical Body should have a mother. Hence did Mary, His Mother, extend Her Motherhood to His Church.

As the Church had its institution at the time of the Redemption, in the death of Christ, so Mary from that time on became the mother of this body. "Thus she who corporally was the mother of our Head (Christ), through the added title of pain and glory becomes spiritually the mother of His members." (*Mystici Corporis*.)

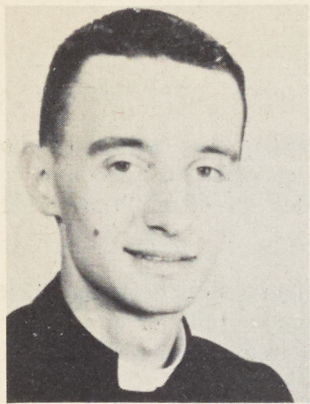
Every true mother is a loving mother. So Mary, a true mother, loves us, Her spiritual children. Should She not? Though the sacrament of Baptism we become God's adopted sons and Her sons also. This was affirmed by Christ Himself while hanging on the cross, when He said to His mother standing near St. John: **"Mother, behold your son"** John, 19, 27). St. John became Mary's adopted son, representing us all, the members of Christ's Mystical Body.

You and I know that our mothers will go to extremes of love, and of kindness to help their children. If one of their children does something wrong, even if this be very serious, the mother is waiting to help. She is ever ready to assist the prodigal child, for a true mother is a loving mother.

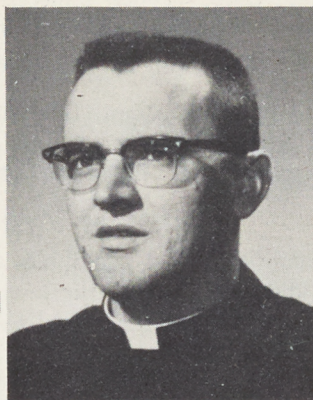
This same attribute of love is found in Mary, our spiritual mother. Mary is a true mother to us. She is always nearby to help Her frail and needy children. She is ever ready to offer assistance, love and tenderness.

As children of Eve, we retain even after our initiation into the Mystical Body of Christ an ever present tendency towards evil. How often each of us yields to Satan's temptations! But God, in His goodness, besides giving us membership in His Church, has given us someone from whom we may seek help, someone to whom we may go in time of temptation and distress.

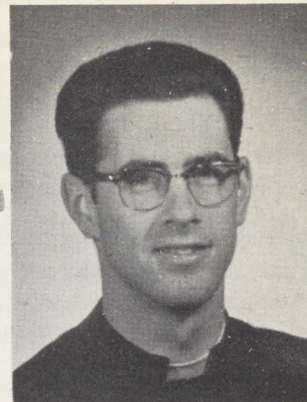
God has given Mary to us to be our mother. May each of us understand Her motherly love. **Mary, behold your child!**



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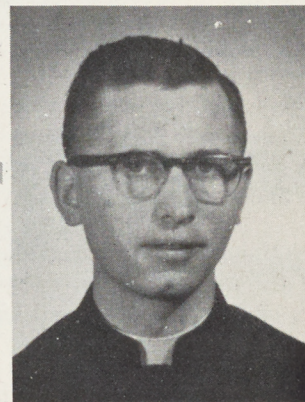


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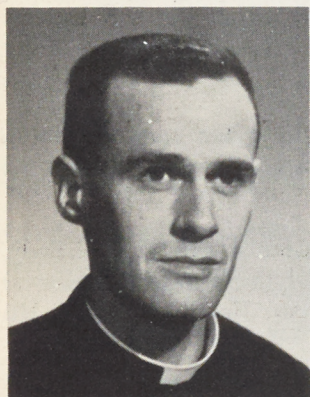
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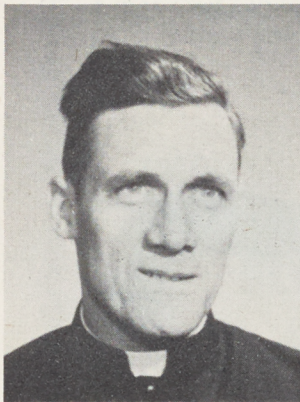
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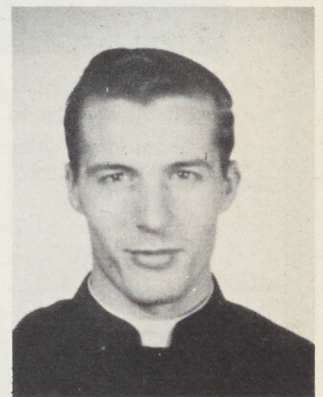
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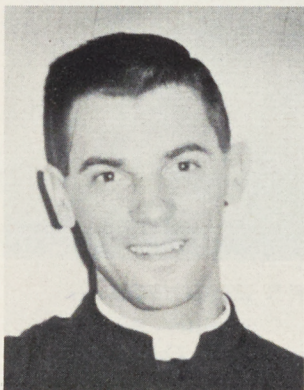
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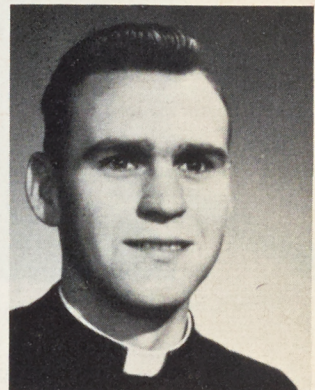
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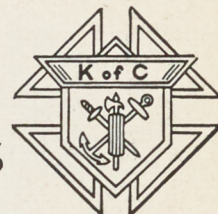
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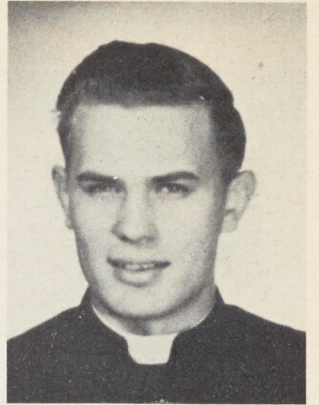
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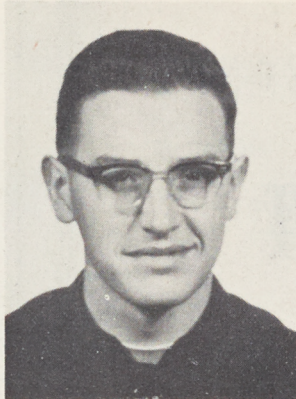
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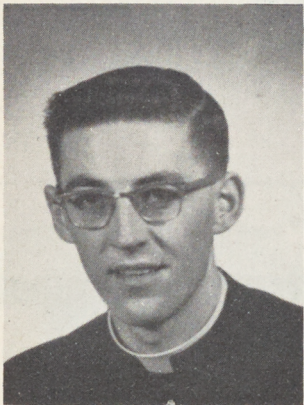
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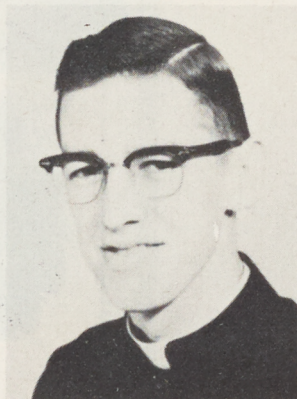
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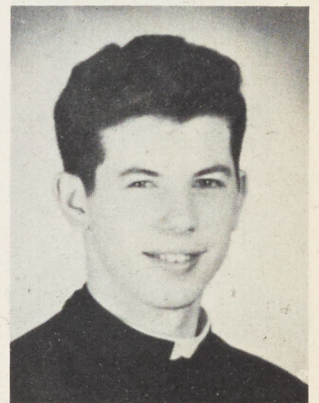
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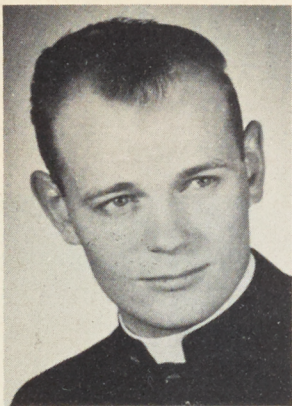
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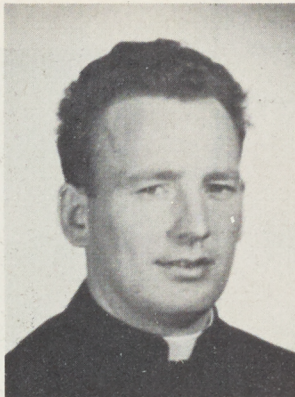
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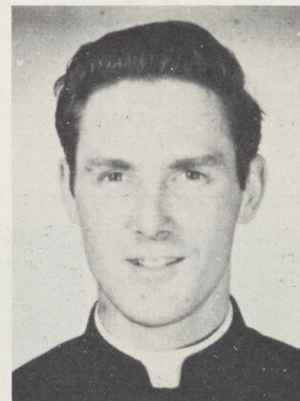
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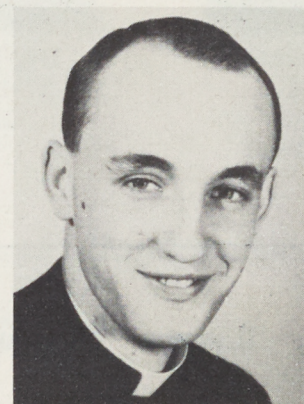
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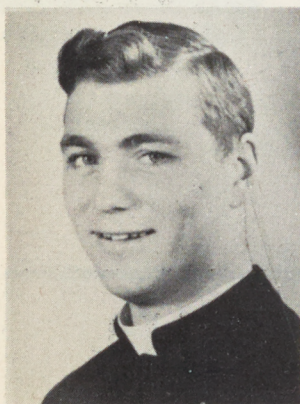
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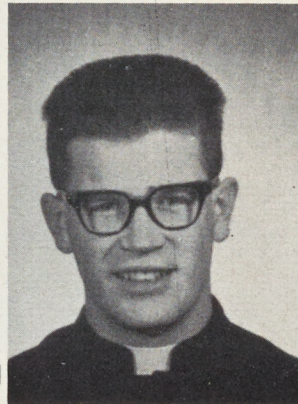
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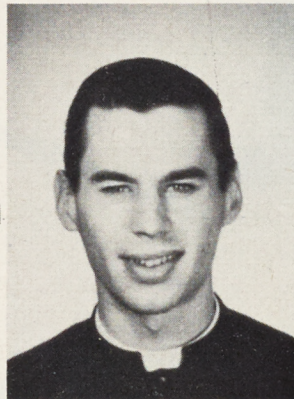


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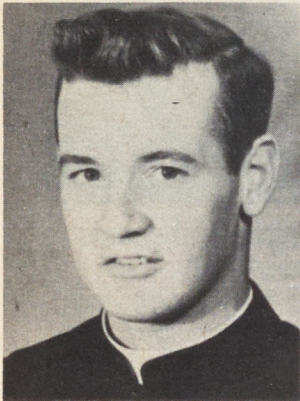
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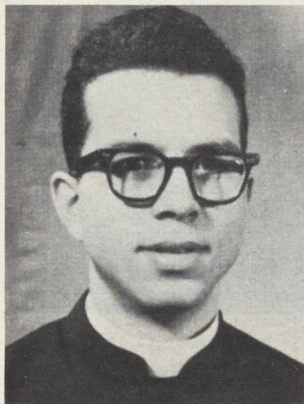
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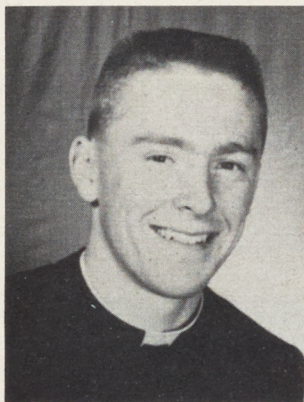
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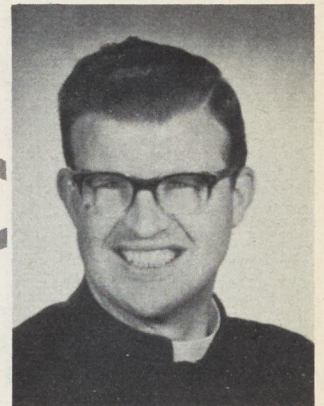
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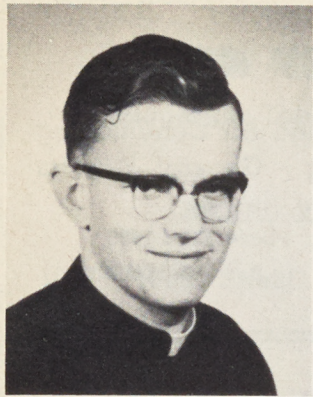
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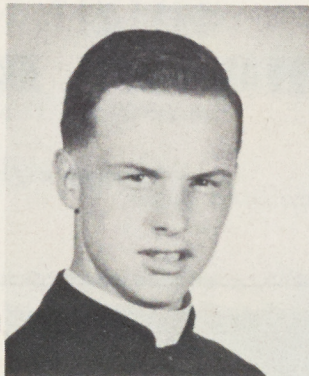
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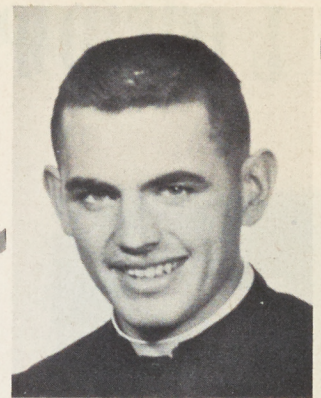
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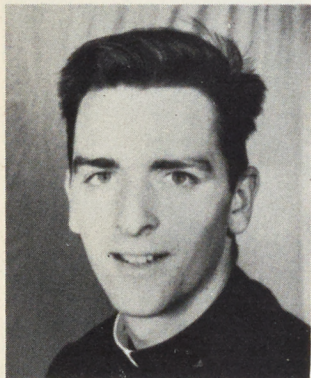
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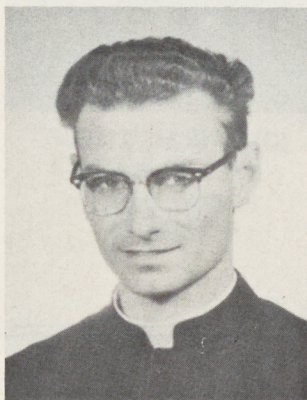
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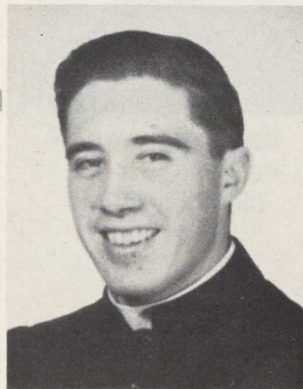
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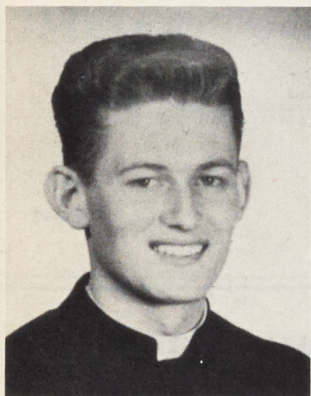
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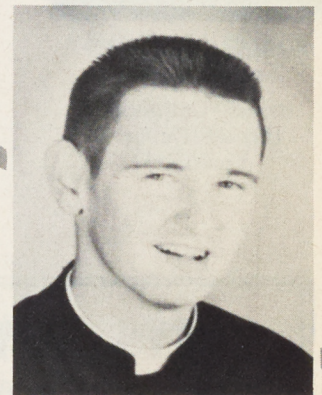
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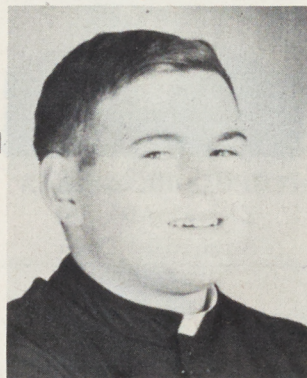
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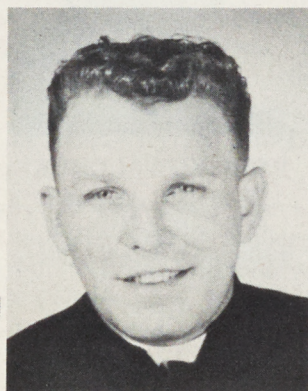
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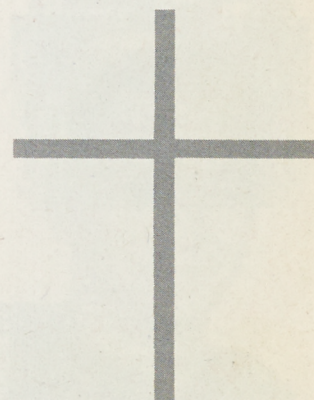


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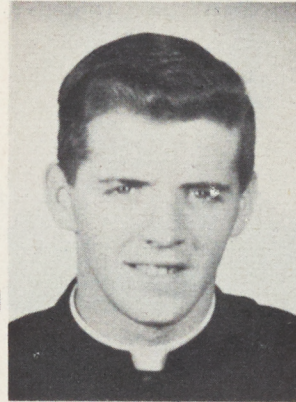




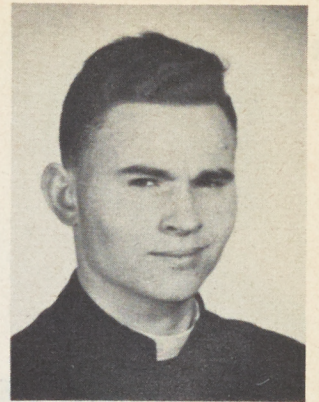
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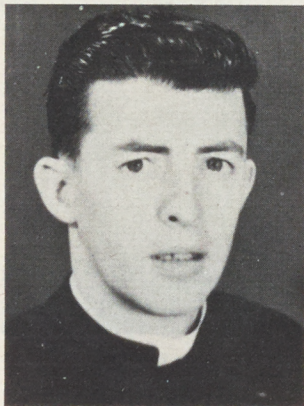
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Why do we partake in Sports in the Seminary? Bishop Angrisani answers this for us in these words, "Sports serve the purpose of recreating one's energy by relaxing nerves that are a bit too tense, by relieving one's poor overburdened brain, by loosening up the legs and setting the blood in circulation, by bringing a quantity of good fresh air into the lungs, all for the sole purpose of sending one back to his duty with renewed zest and vigor." Maybe we did not win honors and praise in sports; maybe our team did not capture first place, but we still must admit that we won what we had set out to win. We showed that we can be good losers as well as good winners. By partaking in sports, we are able to continue in study and in spiritual exercises that lead to the priesthood, our means to eternal happiness.

Football, hockey, and basketball prospered during this year of 1960-'61.

Football began soon after the term opened, and it was the central attraction until the end of October. Six teams united to form the Bird League. Jordan's **Mallards** were undefeated throughout the season and finished on top of the league. Scott's team, the **Chickadees**, were second, while the **Wrens**, McCallum's team, and the **Canaries**, Magee's team, ended in a tie for third. Gyorkos' **Mudhens** ended in fourth place followed by Beechinor's **Orioles**.

Hockey started later than usual this year with the first game of the season on November 25th, but as usual in this opening game of the season the "Phillies" took a 5-2 beating from the all-powerful Theologians. Two leagues, "A" and "B", were soon drawn up. The three teams in "A" league battled hard, and have produced some top-notch hockey with the result being a very close race for first place throughout the entire season. At press time, Cordeau's **Field Mice** have 25 points, Remillard's **Muskrats** 24 points and Jordan's **Weasels** 23 points.

In "B" league, Flynn's **Skunks** have secured first place with 26 points, Bastigal's **Moles** have 24 points, and Gartner's **Rabbits** 22 points. The "A" league non-stars blanked the "B" league all-stars 5-0. On Deacon's day, the fourth year crew put up a tremendous effort before bowing out 7-6, in overtime, to a selected band of seminarians. In another feature attraction the seminarians edged the clergy 9-7.

The Seminary all-star team won two games and lost a third. This squad looked keen as they overcame St. Anthony's College 13-3 and Hobbema 13-3, but their solid defense was finally overcome by the St. John's College team. This junior squad which played first-rate hockey humbled us in a 14-4 victory.

Since basketball did not begin until after the Christmas Holidays, the league schedule is not yet completed.

The Seminary basketball team are par for the course, winning two, losing two, and tying one. The Seniors nipped St. John's College 50-48, and then outscored St. Kevins 59-34. The Seminary team was out-classed by St. Joseph's High School 67-29. St. Vital won over the Seminary team 64-48. The fifth game ended in a 48-48 overtime tie with a Cold Lake team.

Other sports activities this year included badminton, volleyball, ping-pong, the 5 BX workout plan, and curling during the winter months. In the Spring, baseball, softball, and golf occupy the seminarians' free time. In the near future we also hope to add tennis to the sports program.

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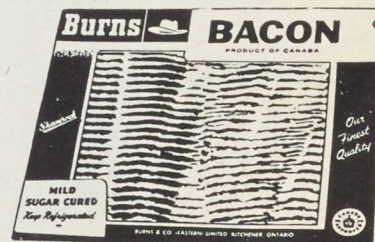
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Dear Sisters,

It often happens that a new seminarian exclaims: "Sister already knows my name!" Amazing it is how quickly you do manage to identify all the newcomers, but this is just another proof of the personal interest you take in each one of us. You are indeed the hidden heroines of St. Joseph's Seminary, and our **Vox** would be incomplete without a small tribute to your untiring work and devotion.

Our appreciation of your delicious food is of course evidenced by the vast quantities we consume; the variety of dishes, as well as the imagination shown in their preparation, is truly something to write home about. This is especially true when we consider the problems involved in preparing so many meals, which, according to our **Vox** statistician, amount to over 75,000 each year.

Those little extras you so cheerfully provide must be mentioned. Whether it is to prepare mysterious potions for the flu-ridden, or delicious lunches after the plays, or even unheard-of requests such as frosting for cardboard cakes, you are always ready to help. For all of these, as well as for giving us a chance to practice our French, we thank you.

Your example of duty, joy and generosity is constantly before us. In it we see a model for that harmony which should exist among us all. The tangible (and tasteful) help from the kitchen is obvious to all; not so obvious, but much appreciated, is the help you give us from the chapel.

Reverend Sisters, although we tell you only once a year, we are most grateful to all of you for all you do. We pray that God will bless and repay you many times over. In these borrowed but heartfelt words:

"We can no other comment make but thanks,
And thanks, and ever thanks!"

THE SEMINARIANS



ALUMNI NEWS

The editors of the Vox would like to thank all those who helped in editing this issue of the Vox in any way, either by answering the questionnaire or by generously contributing to the Vox. Your help is necessary for the success of this section and greatly aids in the financial success of the Vox.

APPOINTMENTS

Rev. L. Bonner '56, is now assistant at St. Anthony's Parish, Edmonton.

Rev. J. Bruinsma '51, is pastor at St. Mary's Parish, Provost, Alberta.

Rev. A. B. Bryden '56, is pastor at St. John's Parish, Winfield, Alberta.

Rev. B. F. Butts '49 is assistant at Our Lady of the Rosary Parish, New York, while studying for his M.A. in English at Fordham University, New York.

Rev. D. L. Campbell '41 is residing at Our Lady of Mercy Parish, New Westminster, B.C.

Rev. G. M. Carriere is chaplain at the General Hospital, Edmonton.

Rev. A. DesJardins '55, is administrator at St. Helen's Parish, St. Lina, Alberta.

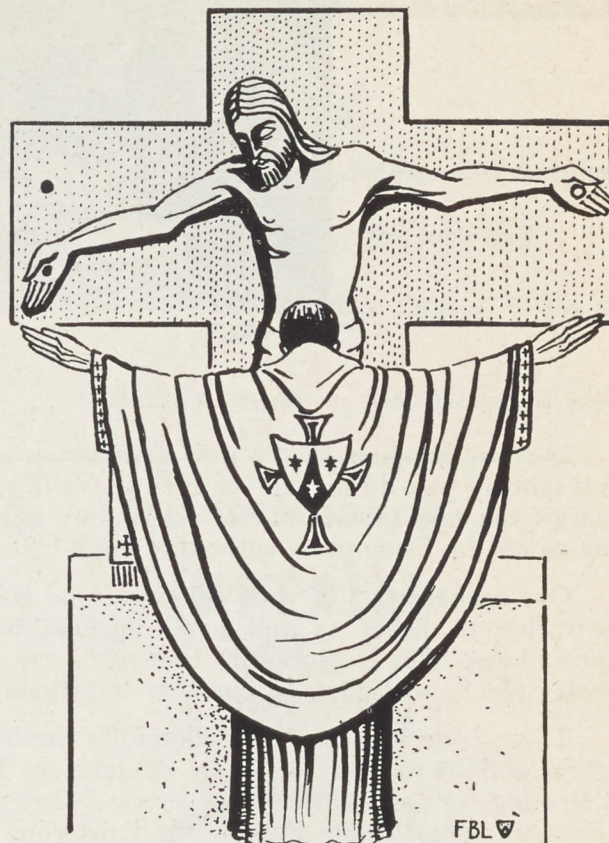
Rev. F. V. Elder '37, is pastor of St. Michael's Parish, Saskatoon, Saskatchewan.

Rev. L. Floyd '58, is assistant at St. Pius X Parish, Edmonton.

Rev. P. Greuter '54, is pastor at St. Henry's Parish, Twin Butte, Alberta.

Rev. D. Hebert '58, is pastor at St. Thomas Aquinas Parish, Edmonton.

Rev. J. F. Harrington is pastor at Bristol Mines, Quebec.



Rev. M. Heffernan '54, is pastor at St. Joseph's Parish, Hardisty, Alberta.

Rev. A. Hensel '57, is assistant at St. Anthony's Parish, Edmonton.

Rev. J. K. Kearns '55, is pastor at Our Lady of Perpetual Help Parish, Sherwood Park, Alberta.

Rev. J. Kraemer '58, is chaplain at Holy Cross Hospital, Calgary.

Very Rev. T. Kroetch '53, is pastor at Sacred Heart Parish, Red Deer, Alberta.

Rev. L. E. Kubash '58, is assistant at St. Vincent de Paul Parish, Weyburn, Saskatchewan.

Rev. A. Lemire '53, is pastor at Holy Family Church, Calgary.

Rev. J. Leszczynski '51, is assistant at St. Columbkille's Parish, Clandonald, Alberta.

Rev. E. J. Lynch '59, is assistant at Assumption Parish, Edmonton, while teaching at St. Mary's High School, Edmonton.

Rev. J. Masse '42, is pastor at St. Patrick's Parish, Haney, British Columbia.

Rev. F. R. MacDonald '54, is pastor at St. Francis Xavier Parish, Camrose, Alberta.

Rev. D. J. MacDonnell '55, is pastor at Our Lady of the Assumption Parish, Sylvan Lake, Alberta.

Rev. A. MacDougall '56, is pastor at St. Agnes' Parish, Mayerthorpe, Alberta.

Rev. B. G. McInnis '59, is assistant at Sacred Heart Parish, Red Deer, Alberta.

Rev. M. McGreevy '48, is pastor at St. Rita's Parish, Rockyford, Alberta.

Rev. O. McManus '57, is Professor of Philosophy at St. Joseph's Seminary, Edmonton.

Rev. J. C. McNeil '52, is chaplain at R.C.A.F. Station Namao, Edmonton.

Rev. A. McRae '54, is pastor at St. Stephen's Parish, Olds, Alberta.

Rev. John Williamson '54, is assistant at St. Patrick's Parish, Edmonton.

Rev. L. Morissette '55, is assistant at St. Mary's Parish, Westlock, Alberta.

Rev. J. Nowakowski '59, is assistant at St. Francis of Assisi Parish, Tofield, Alberta.

Rev. P. J. O'Byrne '48, is pastor at St. Mary's Parish, Banff, Alberta.

Rev. F. Patsula '55, is Prefect of Students and Professor of Canon Law at St. Joseph's Seminary, Edmonton.

Rev. K. Raab '57, is assistant at St. Andrew's Parish, Edmonton.

Rev. P. Rowe '57, is assistant at St. Francis Xavier Parish, Camrose, Alberta.

Rev. T. Rozmahel '60, is assistant at St. Joseph's Cathedral, Edmonton.

Rev. J. Sheffield '50, is pastor at St. Anne's Parish, Quesnel, British Columbia.

Rev. F. Stempfle '52, is pastor at St. Donatus Parish, Galahad, Alberta.

Rev. G. A. Strickland '34, is pastor at St. Eumund's Parish, Edmonton.

Rev. L. Viel '51, is pastor at St. Catherine's Parish, Lac La Biche, Alberta.

THE SEMINARIANS WISH TO EXPRESS THEIR

THANKS

TO THE FOLLOWING

FOR THEIR KIND AND GENEROUS ATTENTION THROUGHOUT THE YEAR

Dr. J. LAUERMAN

Dr. E. YELLE

Dr. J. P. MOREAU

Dr. C. W. HERGOTT

Dr. J. B. CARMICHAEL

Dr. J. A. O'BRIEN

Dr. M. M. SEREDA

Dr. E. F. FOY

Dr. W. SKROBOT

Dr. R. L. COSTIGAN

Dr. P. H. KOZIAK

Dr. J. C. JUSTIK

DEATHS

Rev. A. Prendergrast who was resident at Our Lady of the Assumption Parish, Sylvan Lake, Alberta.

HONORS

Rev. W. P. Fitzgerald has been appointed President of the Canadian Mental Health Association, Northern Alberta Region.

Rev. A. Gillis has been appointed Dean of Edmonton West and Director of Sodalties.

ANNIVERSARIES

30TH ANNIVERSARY

Rev. F. Becker who is now in Africa.

Rev. F. Gillis who is pastor of St. Pius X Parish in Edmonton.

Rev. R. Kryworuchka who resides in Canora, Saskatchewan.

25TH ANNIVERSARY

Rev. G. Beauregard who now resides in Vancouver.

Rev. L. Casartelli who is pastor at Maynooth, Ontario.

Rev. F. X. Dittrich who is pastor of Our Lady of Victory Parish, Bodo, Alberta.
(Ordination date — June 34, 1936.)

Rev. A. Hickey who is pastor of Holy Heart of Mary Parish, Viking, Alberta.
(Ordination date — June 6, 1936.)

Rev. P. Smeets who now resides in Vancouver.
(Ordination date — February 9, 1936.)

CLASS OF '60

Rev. E. J. Cooney is assistant at St. George's Church, Claresholm, Alberta.

Rev. R. A. Benoit is administrator at St. Michael's Church, Elk Point, Alberta.

Rev. W. A. Groten is assistant at St. Anthony's Church, Lloydminster, Alberta.

Rev. L. F. Klug is assistant at Sacred Heart Church, Edmonton.

Rev. R. C. Levasseur is assistant at St. Paul's Cathedral, St. Paul, Alberta.

Rev. R. S. MacDonald is assistant at St. John the Evangelist Church, Edmonton.

Rev. A. J. MacKenzie is assistant at St. Anne of the Prairie Church, Trochu, Alberta.

Rev. W. J. O'Farrell is administrator at St. Alphonsus Church, Boyle, Alberta.

Rev. P. G. O'Neill is assistant at Our Lady of Grace Church, Castor, Alberta.

Rev. C. J. Prefontaine is assistant at Immaculate Conception Church, Edmonton.

Rev. S. T. Rozmahel is assistant at St. Joseph's Cathedral, Edmonton.

Rev. B. M. Tansey is assistant at St. Anne's Church, Calgary.

Rev. R. S. Theroux is pastor at Sacred Heart Church, Chauvin, Alberta.

Rev. F. P. Van Tighem is assistant at St. Augustine's Church, Taber, Alberta.

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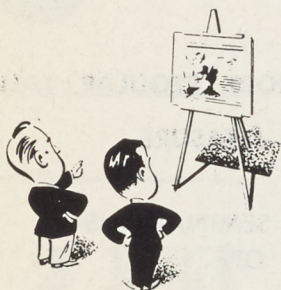
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